


Division.....I

Section.....I

No.....

RESERVE  
STORAGE





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THE  
MISSIONARY HERALD.

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CLOSE OF THE FINANCIAL YEAR. — One month ago we were obliged to report that the receipts for the first eleven months from legacies were about \$26,000 less than those for the corresponding period of the preceding year. We then supposed that a considerable deficit on the legacy account at the end of the year was inevitable. But quite unexpectedly there came into the treasury, during the month of August, a single bequest from the State of New York of over \$34,000, so that, instead of a deficit on that account, we are permitted to report an increase in legacies for the year of about \$7,000, making the total from legacies \$153,653.72.

The donation account, which at the beginning of last month was about \$9,000 behind that of the preceding year, we are also permitted to report at the end of the year as a few hundred dollars in advance, so that our August report is decidedly cheering, and we close our financial year giving special thanks to God for his favor unto us. The total receipts for the last month were over \$106,000, making the receipts for the year from these two sources, \$548,698.62, a gain over those of last year of nearly \$8,000. Let us now plan for that addition to the regular offerings, so much needed to meet the urgent requests from the missions, of at least \$150,000. Shall we commence the new financial year with unusually liberal donations from individuals and churches? So may it be, if God will!

PREPARATIONS for the Annual Meeting of the Board are going on at New York, and those who have charge of the arrangements at that city are anticipating a meeting of large numbers and of much enthusiasm. Let there be special prayer that the blessing of God may rest upon the assembly.

MR. ALBRECHT, who has recently been transferred from Niigata to Kyōto, writes strongly of the impression produced upon him by what he finds in the Doshisha Institution. "To see thirty-six young men go out into Japanese life, all Christians, with a single exception; to see their chapel full of officials, professional men, merchants, men of almost every walk of life, all interested in and sympathizing with the work of the school, and then to think that all this has been accomplished in about fifteen years, makes one say over and over, 'The Lord hath done great things for them.' 'This is the Lord's doing, and it is marvellous in our eyes.'"

VERY cordial responses are coming from pastors and churches of Massachusetts to the circular sent out from the Prudential Committee and to the letters of the Field Secretary in regard to the proposed "Simultaneous Meetings," beginning September 29. The proposal seems to meet with great favor, and we anticipate blessed results, both for the churches at home and the missions abroad in connection with this week of thought and prayer and consecration. Let it be clearly understood that the object is not the raising of money or the presentation of missionary tidings or the discussion of missionary methods, but rather the consideration of Christ's Great Commission given his Church, and the obligation resting on his people to give his gospel to the whole world. To the end that the Church of Christ may take upon herself the trust, and that the gospel may have power among those to whom it is carried, the great need is more of the power of the Spirit of God upon his servants, both at home and abroad. To ask for and to receive this anointing of the Spirit of God for missionary service should be the distinct object of these meetings. May that Spirit come in the plenitude of his power upon his people while they wait upon him for this endowment!

AMONG the "Farewell Meetings" which have been held at the Missionary Rooms, that of August 29 was remarkable in many ways, especially in the number of those whose departure for their several fields of service was then had in mind. Several of the number were at the time on the ocean, others were crossing the continent between Chicago and the Pacific, and the remainder were to leave either immediately or during the month of September. In all there were 49 missionaries, male and female, 30 of whom were going out for the first time. Of these, 20 were for the three missions in Asiatic Turkey, 4 were for the Madura Mission, 8 for Japan, and 17 for the three missions in China. We hope that those who have never had the privilege of attending these farewell meetings do not imagine that they are occasions for sighs and tears. On the contrary they are uniformly cheerful in their tone, and it will be difficult to find any place on earth where more animating words of Christian cheer and devotion are heard.

THE statistics of the Japan missions of the American Board for the year ending April 30 have just been received. One fact brought out in these statistics is specially worthy of notice. To the 49 churches (8 of which were organized during the year) 1,999 persons were received on confession of faith, or an average of over 40 persons to each church. The new Year-Book reports 4,569 Congregational churches in the United States, which on the average received five and one-half members during the year. Out of this large number of churches only sixty-three received forty or more members on confession of faith within the twelve months.

THE success of an Italian version of the Scriptures, published by a newspaper proprietor of Milan, has induced the editor of a paper in Oporto to issue in a similar way the Bible in Portuguese. These are not religious enterprises, but business ventures, made by men of the world. But the Lord may use them for his glory.

WE call special attention to the report of the remarkable revival at Aintab, Central Turkey, given by Dr. Fuller on page 398. Reports from other sources confirm fully the account there given. Mr. Christie, writing from Aintab, August 1, speaks particularly of the work among the women. "For years there has been seed-sowing among the Armenian women of this city, and now is the time of harvest. Scores of them have come to the Saviour. The prayer-meetings among them are wonderful. Every day sees some new conquest for Christ." Mr. Christie also speaks of the earnest, faithful preaching which God has blessed to the awakening and conversion of souls. He says: "The great throngs that come are sometimes unable all of them to get into our First Church, which will hold 2,000 people. There never has been seen anything like it in Aintab. The three pastors are filled with joy and wonder. They coöperate most heartily, as do the young professors of the college, and the Young Men's Christian Association men, and the workers among the women. I could fill a volume with incidents." At a still later date, August 5, Mr. Christie says that the work was progressing and that many from the surrounding towns and villages were beginning to come to the city to attend the services. It had been decided to hold daily meetings for two weeks longer, and invitations were coming to hold special services at other places. Meetings for the examination of candidates for reception to the churches were held on forenoons of the week prior to Sunday, August 5. Each of these morning sessions occupied the pastors and their assistants from four to five hours. At the end of the week 250 converts had been accepted in the three churches. On Sunday, August 5, at noon, there was a union meeting in the First Church at which over 2,000 persons were present; those who were to make confession in the different churches in the afternoon were seated together and were addressed by Mr. Jenanian. A profound impression was made as the 250 arose and repeated, clause by clause, Romans 8: 35-39: "Who shall separate us from the love of Christ," etc. After this meeting about 300 others remained as inquirers. In the afternoon the reception of members took place in the three churches. With our thanksgivings for this wonderful work of God, we may well lift our prayers that strength and grace may be given both to those who lead in this movement and to those who are reached by it.

THE following language was used in *The English Church Missionary Intelligencer* for March, 1886, in reference to the "Simultaneous Meetings" held in England during the preceding month: "'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake.' This has been the uppermost thought in our minds as we have gone through the mass of reports of the Simultaneous Special Meetings, some 800 in number, in this memorable second week of February, 1886. No one can doubt now that 'the thing was of the Lord.' He put it into our hearts, and he has blessed the effort." We trust that when the reports are presented from the "Simultaneous Meetings" to be held throughout Massachusetts, from September 29 to October 6, there will be occasion for united thanksgiving for the grace bestowed upon the people of the Commonwealth in connection with these special services. May there be a great quickening of missionary zeal and devotion like that which accompanied similar meetings in other parts of the world.

FOR some reason which is not apparent, a despatch sent from Washington by the Associated Press, giving some absurd and, on the face of them, untrue statements about missionaries and missions in China, was widely published by the daily press, and has called out a large number of replies. Quite as much attention has been given to this despatch as it deserves, and we do not propose to give it more prominence by commenting upon it here. It certainly is remarkable that travelers who flit through a country and can see so little of what is transpiring in its social and religious life, should venture to pass judgment in such a summary way. Dr. Griffith John, whose thirty years of life among the Chinese has given him some right to speak, has written: "The friends of missions at home would do well to pay as little attention as possible to the accounts given by passing travelers of both the missionaries and their work. Let an enemy talk as much as he likes, and as loud as he likes, as long as he talks from knowledge. But these birds of passage do not speak from knowledge. They are for the most part men who have no faith in missions, and very little in Christianity itself. Even in the case of those among them who are professed believers and friends, their reports are to be taken with many grains of salt. So far as their personal observation goes it must necessarily be extremely limited and intrinsically of little value. In too many cases their conclusions are based upon nothing more solid than the stock tittle-tattle about missions and missionaries which is to be found in every foreign settlement at which they may call."

REV. DR. A. J. GORDON, of Boston, is authority for the statement that ten of the principal churches of Boston, including the largest and the strongest, spent last year \$19,000 for church music, and gave \$6,000 for foreign missions. We have no means of verifying this statement, but Dr. Gordon is not wont to make unwarranted assertions. We are sure, however, that his list of ten churches cannot include some of the largest and strongest churches of Boston which contribute to the American Board, two of which give more than \$6,000 each to foreign missions. But it is a sad fact that self-indulgence may be practised in the church as well as in the household, and that men may go even to the House of God seemingly for worship, when their prime object is self-gratification. As Dr. Gordon says, "The church has come to be valued by many simply for the amount of enjoyment it can afford to its members, not for the amount of sacrifice and service it can move them to put forth."

CHRISTIANS, whether missionaries or not, are not called to self-denial simply for the sake of the suffering connected therewith, but they are called upon to endure whatever hardness may lie in the path of efficient service. No one is bidden to scrimp or starve himself, as if there were some virtue in the process of starvation, but it is a Christian duty to forego comforts, and what are ordinarily regarded as necessities even, where the sacrifices are rendered necessary by the exigencies of the work. There is plenty of evidence that for sacrifices of this latter kind our missionaries are ready. It has just come to our knowledge that at the recent annual meeting of the West Central African Mission at Bihé, a cow was killed, and Mr. Fay incidentally speaks of it as the first beef, either fresh or salt, that they had tasted for nearly two years.



*The Christian Register* of September 5 contains a report of an interview held between the officers of the American Unitarian Association and Mr. Kaneko, of Japan, who is spoken of as secretary of the Privy Council, and a man of much culture and influence. He graduated from Harvard College some eleven years ago, and he speaks of himself as having studied Christianity while in this country and as having learned through intimate association with the principal Unitarian divines of Boston and vicinity the nature and excellence of Unitarianism. Mr. Kaneko's advice to the Association was to enter vigorously upon work in Japan, since the upper classes in that empire would readily accept the Unitarian faith. Of his own views he says: "I believe Buddhism to be one of the most perfect systems of religion that exists, far surpassing Christianity." Yet in another connection he asks the question, "What is the difference between Buddhism in its highest state and Unitarianism?" And he answers it thus, "*So far as I know they are just the same.*" In view of Mr. Kaneko's familiarity with Buddhism from his childhood, and of the authorities he consulted and the opportunities he had in Boston and vicinity to learn about Unitarianism, this statement which we have italicized is, to say the least, suggestive. The only reason given for the sending of Unitarians to supplant the "far superior" Buddhism is that in Japan "there are no men to build up Buddhism now, such as Buddha was." And Mr. Kaneko advises his friends in entering Japan above all things to "get into the upper classes." All this, both as to doctrine and method, is something very different from the precepts and practice of Jesus Christ. He came into the world to save sinners, an object which, as Mr. Kaneko sharply complains, the present missionaries in Japan always keep in view. He affirms that Japan does not want a religion of that sort, but rather something that may take shape by-and-by as "a Unitarian Buddhism, a philosophical religion." And the strangest thing about the interview with the Unitarian Association, reported so fully in *The Christian Register*, is that there is not a syllable of dissent from Mr. Kaneko's estimate of what Unitarianism is and what it proposes to do in its new mission to Japan.

THE Rev. Josiah Tyler, who joined the Zulu Mission just forty years ago, has arrived in this country, compelled to return to his native land on account of ill-health. He has been greatly benefited by his long voyage, and though such a thing was hardly looked for, he is already talking of the possibility of his return to Natal. *The Natal Mercury* for June 28 has an extended report of an interesting meeting held at Durban, at which representatives of various religious bodies were present to say farewell to Mr. Tyler. The testimonials to his personal worth and the value of his services there given were such as it must be pleasant for any one to hear after toiling for forty years.

A NEW movement has been inaugurated in the diocese of Exeter, England, in accordance with which the bishop designates one of the canons of his cathedral who shall devote all the time that can be spared from his cathedral duties to the advocacy of the cause of foreign missions throughout the diocese. This seems an excellent service for a canon, and we trust that there will be a reverberation throughout all the diocese of Exeter.

IN the day of victory men naturally think of the day of trials. Mr. Christie, in writing of the revival at Aintab, speaks of a meeting held after one of the services, when "good Dr. Nerso and others gathered around me to tell of the early days; of the beloved Dr. Smith and Dr. Schneider; of the persecutions and poverty endured; of their feebleness as a church; of the early attempts made to evangelize Marash and other places from this as a centre; in a word, of all the trials and hopes of that 'day of small things.' Then they spoke of this revival and its blessed fruits, and they simply could find no words with which to express their thankfulness. These aged Simeons! they too are ready to depart."

THE Maine Missionary Society wisely calls upon every church receiving its aid, in view of the fact "that the spirit of benevolence is of vital importance to every church," to take at least three annual collections, one for foreign missions (The American Board) and two for home missions (The Maine Missionary Society and the American Missionary Association). And in order that the pastors shall present the work of these societies with regularity and fulness, the secretary of the society is directed to notify annually every missionary and church under its care that these collections are expected. No church, however feeble, can afford in view of its own interests to neglect these great missionary objects, and every pastor should regard it as a part of his commission to press the claims of home and foreign missions upon his people. We commend this example from the "Dirigo State," to similar societies in other parts of the country.

No direct information has come to us concerning Rev. J. Crossett, an American independent missionary in China, who died on board a steamship between Shanghai and Tientsin, June 21. This missionary had entertained opinions in regard to the abstemious way in which missionaries ought to live when among the heathen which were at variance with the convictions of others with whom he had associated. There were few who believed that any foreigner could live for any protracted period and do efficient work on the diet which Mr. Crossett allowed himself. It seems that this fear has proved true in the case of this excellent man. He reached such a point in his asceticism that, according to *The Chinese Times*, he declined the food and medicine and other human aid which were offered, and which were urged upon him, unfortunately without success. Humanly speaking, his life might have been one of long service for China, but it could not be expected that with his mode of living he could last long.

A SORE loss has befallen the whole Church of Christ in the death of Dr. Theodore Christlieb, Professor of Theology in the University of Bonn. He was an acknowledged leader of the Evangelical forces of Germany against unbelief and rationalism, a man of high scholarship, of earnest piety, and of broad catholicity. The special aim of his life was to prepare and bring forward believing men for evangelistic work, and his influence over students was extensive and powerful. Though engaged in a hand-to-hand fight with the rationalistic tendencies which were obstructing Christian work in his own land, he was profoundly interested in missions, as is shown by his work on Protestant Foreign Missions, published in 1879, which has passed through many editions. He died at Bonn, August 16, at the age of fifty-seven years.

SIR JOSEPH FAYRER, in *The Nineteenth Century* for August, in an article on "The Deadly Wild Beasts of India," gives figures sufficiently startling, it would seem, to arouse the people as well as the authorities of India to decisive action. Notwithstanding all that has been done toward diminishing the loss of human life by wild animals, the evil is unabated, if not absolutely increasing. In 1880, 19,150 deaths were reported as caused by snakes, while in 1886 the number was 22,134. In 1887 there was a slight decrease. But the deaths from wild beasts, not including snakes, in 1887, numbered 2,618, besides 61,021 head of domestic cattle. Tigers killed over 1,000 of these 2,618 persons, the others having been killed by leopards, bears, wolves, hyenas, elephants, or other wild animals. The total loss of life caused annually by four-footed beasts and reptiles is placed at about 25,000 human beings and 55,000 head of domestic animals. In some good degree the religion of India is responsible for this fearful sacrifice of life. The doctrine of the transmigration of souls leads to the belief entertained by the Hindus that these deadly animals are but incarnations of those who have before lived on the earth, so that even a snake found coiled up by the roadside, ready to spring on a passer-by, is not killed lest perhaps the spirit of a father or mother or near friend should be within the beast. India needs the gospel if for nothing else than to deliver it from its deadly wild beasts.

"SEEING is believing," but we can sometimes, when unable to see through our own eyes, see through the eyes of others. Dr. Greene, of Constantinople, writes: "We gratefully appreciate the willingness of the Prudential Committee to do all in its power to help us in our work, but we would to God that we could take the Christian constituency of the Board on an excursion through Turkey, and bring to their personal observation the spiritual destitutions of this land, and the grand and pressing opportunities of service which they are losing!" Cannot our churches believe and act on the evidence coming to us from those who are looking upon these needs in foreign lands?

DURING the past year British Foreign Missionary societies have contributed \$6,134,000 for work in pagan and Mohammedan lands. Of this amount \$2,300,000 came from societies connected with the Church of England; \$1,885,000 from English and Welsh Nonconformists; \$1,014,000 from Presbyterians in Scotland and Ireland. While rejoicing for these gifts that they are so great, we wonder, in view of the wealth from which to draw and the blessedness of the object, that they are not greater.

*The Record of the Free Church of Scotland* makes the statement that there are 47 Protestant Jewish missionary societies in the world, employing 377 missionaries among the Jews, and spending about a half-million dollars annually. There is, therefore, about one missionary for every 17,000 Jews, inasmuch as their number is 6,500,000. It is said that 80,000 copies of Delitzsch's Hebrew New Testament have been distributed in Eastern Europe and Siberia, while of Salkinson's Hebrew New Testament two editions of 200,000 have appeared. It has been estimated that fully 100,000 Jews have, during the century, been brought into the Church of Christ.

THE Church of England seems to be moving strongly in the direction of the revival of "Brotherhoods" as a means for prosecuting evangelistic work. Archdeacon Farrar presented a resolution in the Convocation of Canterbury in favor of this movement, which was passed unanimously. The report of the committee on the subject favors the adoption of a vow of celibacy, though not for life, but as essential to the continuance of membership in the Brotherhood. So far as this scheme may bear upon foreign missions, there are, no doubt, circumstances and localities where celibates can do efficient work, especially of the pioneer sort. But in view of the history of missions there can be little question that in the large majority of cases the presence and influence of woman and of the home are essential for reaching a native population with Christian truth. As a rule men can reach only the men, and there can never be a regenerated society where woman is not reached and renewed by the gospel.

THE heathen shame us by their gifts in the service of their gods. A statement is made by Rev. Mr. Noyes, of Canton, that \$200,000,000 are spent annually on ancestral worship alone. He found that the ratio of gifts to income in the case of several families about which he inquired ranged from one fifth to one third, and that in no case were the gifts so small as a tithe. Yet we know that the vast majority of the Chinese are wretchedly poor, living only from hand to mouth. To say that it is impossible for Christians to give a tithe is to say that they cannot do for Christ what the heathen do for their idols.

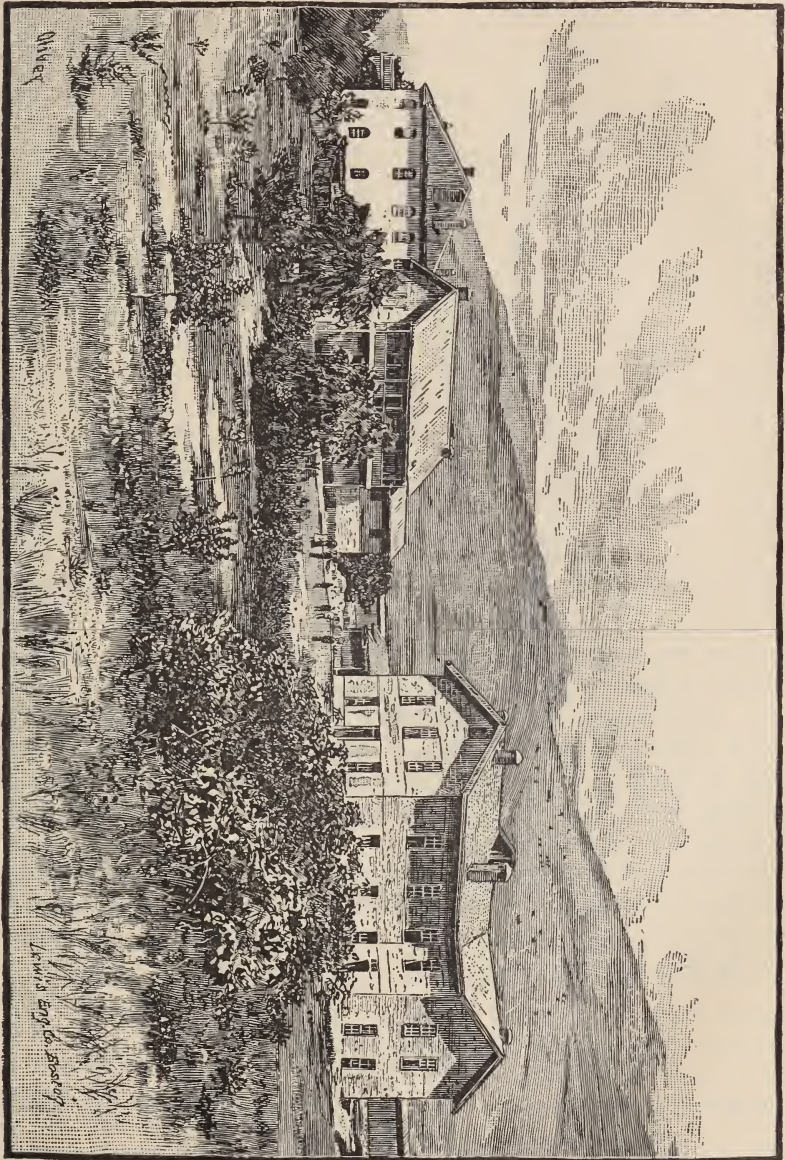
It is not often that we hear of "reduced rates to missionaries" on the part of the unevangelized, but Mr. Chapin, of Lin-ching, China, reports a recent instance of the kind. A Buddhist priest, who had owned a temple, got sadly into debt by gambling and an immoral life, and it was necessary for him to sell all his belongings. But no one would buy, inasmuch as the ordinary Chinaman has a superstition about using materials that have been employed in a temple. And so the whole property, with the exception of the gods and the incense-pots, was sold to our missionaries at a reduced rate. In this case the superstition of the natives worked to the advantage of the missionary.

SR. MACHADO, the Portuguese engineer, has presented to his government plans for the railroad from Mossamedas to Bihé, that is, for the first part of the route, as far as Chella. But Benguella claims that the road should start from that port. *L'Afrique Explorée* observes that Angola offers to emigrants the same attraction as Brazil or other South American countries. The railroad once constructed, the government could offer to emigrants a favorable climate and fertile soil, with opportunity of disposing of their products. The commerce of Angola has tripled within the last twenty years.

THE East London Institute for Home and Foreign Missions closed its seventeenth session in July last, and a dozen new missionaries are going out from it to the different parts of the world, several of them to Africa, and some to join the China Inland Mission.

MARASH THEOLOGICAL SEMINARY, CENTRAL TURKEY.

THE buildings of both the Theological Seminary and the Central Turkey Girls' College at Marash stand outside of the town. In the cut below the Seminary is on the right, while beyond the dwelling-house is seen the Girls' College.



THE THEOLOGICAL SEMINARY AND GIRLS' COLLEGE AT MARASH, CENTRAL TURKEY.

Until the founding of Central Turkey College at Aintab a dozen years ago, the Seminary joined preparatory with theological training. It is now a distinct theological seminary with a course of three years' study. Some time ago the

Protestant community of Marash pledged themselves to pay four hundred Turkish pounds (or \$1,760) to the institution, over one half of which has been paid in cash, and the remainder has been secured by strong notes which will be met in cash in due time. This sum of money will be used to begin the endowment of a native professorship.

When this pledge was made the Seminary was placed under the immediate direction of a Board of Managers, one half of whom are chosen from the native brethren, and permanent teachers were appointed to care for the school. The course of study has been greatly advanced to meet the increasing demands of the churches, and occasional graduates of former years have returned to pursue their studies two additional years.

The present course consists of instruction in Hebrew, Greek Exegesis of the New Testament, Biblical Theology of the Old and New Testaments, Systematic Theology together with Harris's "Philosophical Basis of Theism," and "Self-revelation of God," Homiletics, Pastoral Theology, Church History with History of Doctrine, Elocution and Vocal Music. A short course in the History of Ethics is to be added, together with lectures on Comparative Religion. Instruction for one or two years is given to special classes from time to time. In connection with these studies much collateral reading in English works is required. To this end a great increase in the size of the present library is pressingly needed, and it is to be hoped that in due time a permanent endowment may be secured. A gift of \$500 from the Hollis Moore legacy, Rev. Dr. E. K. Alden, executor, has been of great aid, but the fund is now exhausted.

The students all engage in evangelical work during term time, in connection with the three churches in Marash, and devote the three months of summer vacation to preaching and hand-to-hand work with the people of the towns and villages of the region. A class of six graduated in June; five of these were graduates of Aintab College, and the sixth member presented a full equivalent of study. The subjects of their graduating essays were, "A Comparison of the four types of Apostolic Teaching," "The Principles of the Reformation," "The Symbolism of Sacrifice," "The True Idea of the Church," "The Importance of Preaching," and "What is Biblical Theology?" The class is of a high character and promises much usefulness.

The value of the Seminary in raising up a native ministry is being increasingly appreciated by the people, while it aims to meet the rising claims of this field. Some six or seven graduates from the Central Turkey College are expecting to enter the Seminary the coming year.

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## A REVIVAL AT AINTAB, CENTRAL TURKEY.

BY REV. AMERICUS FULLER, D.D., PRESIDENT OF CENTRAL TURKEY COLLEGE.

WE are now in the fourth week of a powerful and widespread revival. The work began in connection with, and near the close of, anniversaries and annual conferences which opened with the baccalaureate sermon before the graduating class of the Central Turkey College, Sunday, June 23. The series included

commencement exercises, examinations, and graduating exercises of the Girls' Seminary, annual meeting of the Native Union, the conference of native churches, pastors, and missionaries, and closed with the annual meeting of the mission, July 10. This was, of course, a great religious jubilee for the churches in Aintab. The houses of the brethren were full of pastors, delegates, and visiting brethren from all parts of the wide field. Sermons were preached in the several churches nearly every evening, and interesting discussions on religious topics drew large numbers of eager listeners during the day. All this by way of preparation.

The special revival movement began in connection with services held at the Third Church by Rev. Haratune Jenanian, who has shown throughout great skill in adapting modern revival methods to the conditions and circumstances of this land. The fire once lighted spread immediately to the other two churches, and our whole Protestant community was soon in a glow of revival. Special meetings for preaching and for prayer and inquiry were held, and were always crowded with eager listeners. The spirit and impression of such meetings grew more and more deeply solemn and tearful, the awful hush of the Spirit's presence often became most strikingly manifest, and conviction of sin seemed to have smitten all hearts. Christians became earnest and eager, their faces shone with a new light, and wherever they met, in church, street, or market, the warm pressure of the hand, the joyful glance of the eye, the subdued and earnest tone of the voice were electric with the message of God's love. Almost from the first men and women began to cry out with tears, "What must I do to be saved?" and the number of such in the aggregate is already very large.

The missionary friends from Marash, Adana, and Hadjin returned to their fields before the work was fairly under way. As soon, however, as the news of the extent and importance of the movement reached Marash, our brethren there promptly sent us aid in the person of Rev. T. D. Christie. His oldtime military training made it the most natural thing in the world for him to "move toward the sound of the guns," and with his enthusiasm he has brought us most timely and welcome reinforcement. Our college professors, the teachers in the Girls' Seminary, in short, all our force of missionaries and helpers, are at work with a joyful enthusiasm born of the knowledge that the Great Captain is himself in the field and leading on his own hosts. I am aware of the danger of speaking too strongly of a work which is still in progress. It is, however, safe to say that this is "a day of the right hand of the Most High" in Aintab. The number of hopeful converts cannot be less than three hundred, and inquirers are still numbered by hundreds. Many from the Armenian church are joyful partakers of these blessings, and even Jews and Moslems come to inquire what these things which they see and hear mean. Whether we consider the extent and thoroughness of the work, or the importance of it with relation to this mission field, or its future influence on the religious character of the College and Girls' Seminary, it certainly marks an era in the religious history of Aintab and the mission. We ask all our friends to rejoice with and pray for us.

## NATIVE PASTORS.

THE tidings just received of the death of a faithful native pastor in the Madura Mission call attention to this class of laborers, which is rapidly multiplying in almost all our mission fields. They form the most important body of helpers, and among their number are many men of bright minds and earnest piety and devotion. It is a class for which we may well ask special prayer, that its numbers and efficiency may be increased. In some of our missions these pastors have the sole charge of a single church; in other missions they are supervisors in large districts, with many towns under their oversight. While many persons with limited education are employed as catechists and teachers, those who are advanced to the office of pastor are trained men who have shown superior ability. Speaking of this class of helpers, the last report of the Madura Mission says: "With scarcely an exception they are fairly well educated, efficient, and commanding the respect of both Hindus and Christians." And the report continues: "It is the aim of the missionaries to throw as much responsibility as possible upon the pastors, in order to foster in them a feeling of responsibility and independence, and prepare them for the time when the young church in India shall be supported, officered, and directed only by India's children." The accounts that are now coming concerning the great revival in Aintab repeatedly refer to the admirable work done by the pastors of the churches in that city. They are the peers of their brethren in the pastoral office in any part of the world.

That the thoughts of our readers may be specially directed to this class of helpers, we give a brief account of one of them, Rev. M. Devasagayam, late pastor of a church in India, whose death has just been announced. Rev. J. E. Chandler, now in this country, writes concerning him:—

"Mr. Devasagayam was ordained January 8, 1877, as pastor of the Pommianpatti church, connected with the Battalagundu station of the Madura Mission. He was to receive nothing from the mission, and only about \$3 per month from the Native Evangelical Society, and \$4 from the people in his congregation. We, however, agreed to suffer with them if the threatened famine brought them into great distress. They were not long in learning that their crops were to be an entire failure, and they could for only five months of that year give their portion of his salary. Timely aid from friends in America helped to keep his family from starvation. The famine passed away, and for the past twelve years he has been a faithful laborer in the Lord's vineyard."

This good man died July sixth, of cholera, while he was some thirty-two miles away from his own home, attending the monthly meeting of the mission agents. In reporting his death, Rev. John S. Chandler, under date of July 8, says of him:—

"For two days he attended all the meetings until the last, on Thursday evening. That was a consecration meeting followed by the Communion. He was ready for that, and wrote in his notebook, in anticipation of it, that his decision was 'to abide in Christ and to urge others to do so.' But just before the meeting, the disease appeared and he had to be under treatment. His co-



workers from his station loved him and took care of him most faithfully, watching with him all night, and relieving him of pain in every possible way. Not a word of murmuring or anything but perfect trust and resignation came from his lips, and he died very peacefully about twenty-four hours from his first attack. His work has been a good one, and his church will be overwhelmed with grief."

In speaking of this loss, Mr. Chandler (Senior) says:—

"The death of a faithful pastor is a sad affliction anywhere, but it is particularly so in the foreign field. Here in the States there are hundreds of well-qualified men who could step in to fill a vacancy. But in the Madura Mission, months and sometimes years will pass before a suitable pastor can be found to take charge of a church which has been suddenly bereaved."

Let these native pastors be remembered constantly in the prayers of Christians.

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## THE INTERIOR OF TURKEY.

BY REV. MARCELLUS BOWEN, AGENT OF THE AMERICAN BIBLE SOCIETY,  
CONSTANTINOPLE.

[Our readers will remember that Mr. Bowen was formerly a missionary in connection with the American Board, residing at Smyrna. He now fills the post occupied by the late Dr. Isaac G. Bliss, as agent of the American Bible Society in the Levant. In the interests of the Bible Society he has journeyed through the Eastern, Western, and Central Turkey Missions of the American Board, and in a recent letter to the senior secretary he reports the results of some of his observations. From this letter we are permitted to make the following extract.]

WHAT most interested me in the line of education was the grand work which is being done by the schools or colleges at Marsovan, Harpoot, Mardin, and Aintab. They are a legitimate outcome of the evangelistic conception as to the place of education. They are doing a work every whit as important as that which can be expected from the Protestant pulpit of this country. It would be an exaggeration to claim that every one of the hundreds of young men gathered together in these schools become Christian men, but it is no exaggeration to say that they are all brought under the most positive Christian influences and that probably most of them receive impressions which are to be lifelong in their influence. It requires no great effort of the imagination to believe that most of them are to become the ablest men, the most successful men, and the best men in the communities in which they may hereafter reside. They are to become a leaven, the reach of which in its transforming power is not to be calculated by mathematics.

As to the present condition of the Protestant churches, I may say that to one who for years had experienced the embarrassments attending missionary operations in the coast regions, it was stimulating and full of cheer to travel from place to place and come in contact with the large and healthy congregations of Protestant Christians. It was a privilege and an inspiration to be in the midst of the thousand at Marsovan, and the three hundred children at Sivas, and the seven hundred congregation at Harpoot, and the three hundred at Mardin, and the five hundred at Diarbekir, and the four hundred at Oorfa, and the eight hundred at Aintab; it was cheering, beyond my ability to describe, to

see the smaller but no less earnest and self-denying bands meeting together to worship God in the poverty-stricken villages of Koordistan. There is, beyond doubt, an evangelical Christianity in Turkey, and it is a working Christianity, which, although small numerically, is yet moving powerfully the great mass of population surrounding it.

I was greatly pleased with what I was permitted to see of the leaders in this evangelistic movement in Turkey. There is a band of workers of which no cause need be ashamed. It was my privilege to be at Marsovan during the meeting of the Central Union in that city. This enabled me to become acquainted with most of the laborers in the fields of Marsovan, Sivas, and Cesarea. I was delighted with the zeal, the ability, and the spirituality of these brethren. And so in other fields I was greatly impressed with the character of the men who are doing the hand-to-hand work. Advocates of the most hearty and thorough coöperation need have no fear with such men in the field with whom to coöperate.

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#### REV. ELIJAH ROBBINS, OF THE ZULU MISSION.

TIDINGS of the death of this excellent missionary, which event took place at Adams (Amanzimtote), Natal, June 30, were not altogether unexpected. Though Mr. Robbins has for a long time been in feeble health and unable to attend to his customary work, his death adds another to the series of singular trials to which the Zulu Mission has been subjected in recent years. Mr. Robbins was born in Thompson, Conn., March 12, 1828, and after graduating from Yale College in 1856, and from East Windsor Seminary in 1859, was ordained at East Hartford, August 3, 1859. He was married to Miss Adeline Bissell, August 17, 1859, and a few weeks later (September 29) they sailed for the Zulu Mission, where they labored together for nearly thirty years, Mrs. Robbins dying October 20, 1888. For the first years they were located at Umzumbe, but the latter portion of Mr. Robbins's life was spent in connection with the Mission Training School at Adams. Rev. Josiah Tyler, who has just arrived in this country from Natal, sends the following account of his late beloved associate:—

“The Zulu Mission, so recently afflicted by death and the departure of several of its members, is again called to mourn the loss of a veteran who has been thirty years in the field. Rev. Elijah Robbins passed away peacefully on Sabbath morning, June 30, at Adams, the station on which he had spent the best part of his missionary life. At the time of his death the missionaries were assembled at Adams for their annual meeting, and were enabled to attend his funeral. For more than a year Mr. Robbins had been an invalid, his physicians giving him no reason to expect recovery. The loss he sustained in the sudden death of his wife, who had nursed him with unwearied care, regardless of her own health, greatly depressed him and may have shortened his days. Death, however, had no terror for him. The Master whom he had served long and faithfully was with him to the end.

“When I bade him farewell, before leaving Natal, he said, with a smile, ‘You will soon hear that I have resumed my work, if I have not left it.’ In

previous conversations he had spoken of the deep interest he felt in the theological department at Adams, and his gladness that I could give to the students a course of lectures on pastoral duty. The seminary for training Zulu men for the ministry is, in a great measure, the fruit of Mr. Robbins's zeal and perseverance. Amid many discouragements he carried out a plan he had formed nearly twenty years ago of training the best men we had on our stations for evangelistic work. His zeal was not spent in vain, and the native laborers now in the field are ready to testify to the diligence and thoroughness of their teacher. Who will succeed him and labor as successfully? Strong men, intellectually and physically, are needed in the Zulu Mission at once, that it may not suffer."

## Letters from the Missions.

### *Mission to Spain.*

"PROTESTANTS NOT TO BE AFRAID OF."

IN the annual report of this mission Mr. Gulick gives some interesting incidents, of which the following is one:—

"In the spring of the present year a wedding took place between two young Protestant Germans, the bride being the member of a family living in this province. The legal act was performed before the German Consul in our parlors, which was immediately followed by the religious ceremony in the chapel.

"In preparation for the event the chairs had been removed and the floor polished with wax and ornamented with rugs, and the chapel adorned with flowers. The special and most significant feature of the occasion, however, was the choir. This was formed of the older girls of the school and six or eight members of the 'San Sebastian Choral Society.' One of these is a young gentleman of fortune and of leisure, and the others are clerks—one of them in a banking house with which the mission has occasional dealings. During the previous month three or four times they had met with Mrs. Gulick, and the teachers and girls, in the schoolroom, to rehearse the music. The leading singer, with an unusually fine bass voice, is also a frequent voluntary singer in the chief Roman Catholic church of the city. Besides these, there were four instrumental performers. All were grouped around the chapel organ, which was played by the

little thirteen-year-old son of the missionary.

"The service was in Spanish and, with the Scripture readings and music, occupied about half an hour. The audience standing, the breathless attention of the young Roman Catholic gentlemen of the choir who for the first time in their lives found themselves in a Protestant chapel and taking part in a Protestant religious service, and the hush over all made a very impressive scene.

"For those who have lived and labored for years in communities the better part of which have uniformly only tolerated their presence in silent aversion, if they have not repelled them with open scorn, it was a sight never to be forgotten. Three newspapers reported the event, each one in its own way, but all sympathetically, and one reporter, especially, who headed his article, 'A Protestant Wedding,' describing it in much detail, citing the passages of Scriptures read, and concluding with the observation, 'After all, the Protestants are not people to be afraid of.'"

### THE MINERS OF BILBAO.

The mining district between Bilbao and the sea forms a special field for the evangelistic labor of the Spanish pastor. Of one of this pastor's tours through this district not long ago, Mr. Gulick writes:—

"He was accompanied by an intelligent but free-thinking lawyer from Logroño. When they set out this gentleman made no little fun of the heavy pack of books

and tracts with which the pastor had laden himself. But this laughter died out and honest surprise took the place of sarcastic gibes when, from group after group of the iron-stained and hardy miners, stalwart fellows greeted his companion with cordial and well-bred salutations, and at once commenced earnest and intelligent conversation respecting the books that they had been reading and those which were now brought to them. Many of these books and tracts had been selected for special individuals, to whom they were now delivered as they were found in the various workings of the mines.

“From this missionary excursion with our pastor, the lawyer went down to his house with quite revolutionized ideas respecting religion in general and Protestantism in particular. He marveled at the manifest sincerity of these rough men and at the softening and elevating effect of their religion on their whole bearing and manner. He admired the religion that had turned these most coarse and blasphemous of all the sons of toil into readers of books—and of *such* books! And he declared that one would rarely see anything to compare with the respect and the evident love of these people for their pastor in the relations of the people of the country generally with their parish priests.

“Would that there were scores and hundreds of such evangelists traversing the wide provinces of Spain with the message of God’s love to men in Christ Jesus!”

#### European Turkey Mission.

MR. BAIRD, of Monastir, writing July 16, speaks of what he had seen on a recent tour:—

“In Strumnitz there was not much progress. The trouble about the lot they bought for a chapel was not yet over. In Velusa there were two new hearers, and in Monospitovo some had been coming regularly from a neighboring village. In Monospitovo the brethren seem to be growing in grace. They need a school, but do not dare to begin one until they

are recognized as a Protestant community. Two previous applications to the government to be so recognized miscarried, and lately they have tried again and we hope will succeed.

“In Radovish there is steady progress. Seven were received to communion. These, with the accessions in January (3) and in March (4), double the number of followers at the end of December, 1888. Some three or four others were advised to wait so as to be better rooted in knowledge and experience. The house in which they have preaching cannot hold the audiences. They are making preparations to build, and hope to have a building ready for use before winter.

“We have just sent a Bible-woman there and hope that she may be of great assistance to them. I urged on them the organization of a church, and I think they will be so organized after they get through building their chapel.”

#### Western Turkey Mission.

##### THE ANNUAL MEETING.

THE annual meeting of this mission was held this year for the first time at Marsovan, having heretofore been held at Constantinople. The meeting is reported to have been one of unusual interest and profit. Dr. Greene, of Constantinople, writing from Marsovan, says:—

“We wish very heartily to congratulate the officers and constituency of the American Board on the educational institutions planted in Marsovan, and especially on the Evangelical Church established here, which in a period of some thirty-five years has grown from nothing to a congregation of a thousand, which is well organized, harmonious, self-supporting, and the special friend and supporter of Anatolia College. Our souls have been refreshed by the kindness of our native friends, who four times have invited us to open-air picnics and feasts, and in many ways have manifested their love and gratitude to us and to the American Board.

“One very delightful feature of the meeting has been the morning hour of devotional exercises, which has been specially rich in instruction and profitable in impression. Much prayer had been offered for the special presence of Christ at this meeting, and we have reason to believe that both to ourselves and to the people of the city the meeting has brought a marked increase of faith, love, and devotion. The delightful intercourse of our American and native sisters has bound them together in tender sympathy and mutual confidence, and to both parties has been a stimulus to more faith and prayer.”

The reports which were presented at this meeting from the various stations were unusually full, and on the whole unusually cheering. One encouraging fact brought to view was that, of the total amount expended for evangelistic and educational work, the native brethren have paid more than one third. Of the sectarian movement which a year or two since threatened serious interruption to evangelical work, Dr. Greene says:—

“The wave of sectarianism which for some years has been rolling in upon us from America has partially spent its force. Would that those persons in America who think more of the advancement of their sects than of the common cause of Christ might personally witness the shipwrecks which the unwise expenditure of their money has caused among men who are of unstable mind and the prey of unworthy motives. Let it suffice to say that the sectarian preachers who have returned to labor in this country have made scarcely any impression on the non-Protestant communities, and the result of their labors has been (though, thank God, only to a slight extent) to divide and weaken the native evangelical body and bring it into reproach before the people of the land.”

#### CHURCH ORGANIZED AT SAMSOON.

On returning from the annual meeting the brethren tarried at Samsoun, which is the port on the Black Sea at which all

missionaries for Marsovan, Sivas, and Harpoot disembark, and organized a new church. Dr. Greene writes:—

“On Saturday afternoon, July 27, a council convened at Samsoun, consisting of five missionaries, the Armenian pastor at Trebizond, the Greek pastor at Ordoo, and Mr. Asadoorian, representing the church at Marsovan, with lay delegates. According to the decisions of that council, the following day, with very suitable exercises, a church of twenty-three members—for many years a branch of the Marsovan church—was recognized as a separate Evangelical church, and Rev. Simeon Babasinian, a graduate of Union Theological Seminary, New York, and preacher at Samsoun for seven years since his return from America, was ordained as pastor. The church was crowded to excess, and all hearts were made glad. Think of a church, the larger part of whose members are Greeks—speaking Turkish—unanimously and most heartily choosing an Armenian to serve them as pastor!”

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#### Central Turkey Mission.

##### BEFORE THE REVIVAL.

ON another page will be found a letter from Dr. Fuller, president of Central Turkey College, giving an account of the remarkable revival which is now blessing Aintab and vicinity. The following letter was written just prior to the commencement of the revival, and shows some of the conditions precedent:—

“There has been a constant series of anniversaries and special meetings commencing with Sunday, June 16, when I had the privilege of preaching the baccalaureate sermon before the graduating class of Marash Theological Seminary. Then followed in close succession the examinations and graduating exercises of the Girls' College and Theological Seminary at Marash, the Female Seminary and Central Turkey College at Aintab, and the annual meetings of the Native Union, the conference, and the mission. The exercises have been throughout largely at-

tended and full of interest and productive of the very best results. The college examinations were excellent, showing steady progress in the work accomplished in the institution. I think all agree that as a whole the exercises of the college touched a higher plane of general excellence than ever before reached.

“Our governor and his high officials were present on commencement day and expressed themselves satisfied with all our exercises, and highly pleased and gratified at many of them. Of course some of the essays of the young men contained rather ‘*strong meat*’ for Moslem babes, and yet they seemed to accept it with some queryings whereto all these things will lead. Then, too, the Armenian priests and chief men are always out in force on such days, and they have to hear many things which cannot but be prolific seeds, which we trust the Lord of the harvest will water and refresh till the results are ready for his garner. *Ten* young men were granted diplomas in course, all but one of whom are members of the church, and that one has applied to his church committee for admission. I hope he is a true Christian. Of these young men six or seven, we hope and expect, will continue their studies in the Marash Theological Seminary. One is to be put in charge of the high school of the Second Church, Aintab; one is to be teacher at Aleppo; one head teacher of the orphanage at Tarsus, and one is spoken for as Turkish teacher for a boys’ school near Constantinople. So all are to find immediate employment; not a very easy thing to do in these hard times.”

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### Ceylon Mission.

#### THE SABBATH QUESTION.

MR. W. W. HOWLAND writes from Oodooville, July 15:—

“Five of the pupils of the boarding school were received to the church yesterday. Three of them are children of Christian parents. There are other candidates who may be received afterward. There are also some candidates from the

villages. It is in one aspect encouraging that so many assent to the truth, and on the other hand discouraging that so few accept it for salvation. The state of the people generally seems to be not so much trust in Hinduism as carelessness.

“The felt necessity for drawing water on the Sabbath to irrigate their fields is a temptation to the Christians, and is often the obstacle alleged by those who are convinced of the truth to coming out as Christians. In the dry season fields are extensively cultivated by irrigation from wells. The wells are large, and usually three or four people who have fields adjacent to a well have a share in it, and have their fields watered in turn. Three or four men work together—one drawing at the well, one or two, according to the depth of the well, walking back and forth on the well-sweep as the large bucket comes up or goes down, and one with a hoe to turn the water into the little channels in the field. The wells are drawn dry each time, and fill again in time for the next. There is scarcely a case where three or four Christians, or even two, can have shares together, and when a Christian’s turn comes on the Sabbath, if he does not draw, he must wait three or four days for his turn to come again, as his heathen partners will not consent to any change, and in the meantime the young plants or grain will wither for want of water. It is a very difficult matter to settle.”

#### THE WORK OF THE YEAR.

From the annual report of this mission we learn that:—

“The number of churches has been increased by one during the year, making the total number fifteen, with a membership of 1,442, a net gain of 41 members during the year. The number of ordained pastors is 13, and the total number of admissions on profession of faith during the year was 81.

“The hopes of a much larger ingathering, which were awakened by the signs of revival in all the churches in the earlier part of the year, were not fully realized in the results of the later months.

And yet, though we were not privileged to witness a powerful revival, we do feel that it has been a year of quickening in the life of some of our Christians, and that the gain in their spiritual life is greater than would appear from the statistics for the year.

"The missionaries and native pastors are aided by a force of 10 licensed preachers, 17 catechists, and 37 other helpers, including 29 Bible-women. In addition to these, 11 Bible-women in our field are supported by grants from the British and Foreign Bible Society.

"The forms of evangelistic work include house-to-house visitation, the thorough canvassing of special districts, neighborhood meetings by night or day, larger moonlight meetings in schoolhouses and private dwellings, and formal union Bible meetings at the chief centres, in which we have the coöperation of the leading agents of the two English missions which share with us the care of the peninsula of Jaffna.

"We have been aided in all these forms of evangelistic effort during the past year to a degree never before equaled by the voluntary coöperation of the lay members of our churches, men and women, teachers, lawyers, doctors, merchants, farmers, Christian women of all ranks, and pupils from our boarding schools, many of whom have been most diligent and earnest in carrying the gospel message to their heathen neighbors and friends."

#### EDUCATIONAL WORK.

The report speaks of the college at Jaffna and the Female Seminary at Oodoo-ville as intimately connected with the mission, although financially independent of it. The Training School at Tillipally and the Girls' Boarding School at Oodoo-pitty received together 900 rupees (\$315) from the American Board. Of the total cost of maintaining these four institutions of higher education the Board pays only six per cent.

"These institutions have 20 teachers and 250 pupils on their lists, and the number of students graduated during the past year was 33. It is worthy of note that *all*

the teachers are Christians, that 144 of the pupils are communicants, while more than three fourths of the remainder are nominal adherents, though no less than half of the pupils are the children of heathen parents and come from heathen homes.

"The day-schools are almost entirely independent of the mission treasury, though fully under missionary control. They are chiefly supported by grants-in-aid from the government, calculated on the results of an annual examination in the secular subjects prescribed in the schedules of the Code. The total number of day-schools is 129, of which 26 are girls', and 5 English schools at the chief stations. There are 8,074 pupils in these schools, of whom some 1,600 are girls, and they are taught by 221 teachers, nearly all of whom are Christians, the exceptions, as a rule, being merely pupil-gatherers of local influence associated with Christian headmasters.

"This spectacle of a high-caste Hindu community so well contented with the Christian education of the mission schools is probably unique in Asia. Nearly three generations of Jaffna Tamils have now received this training in Christian truth. In each generation the knowledge of Christianity has increased, and, quite aside from the constantly increasing rate of open acceptance of Christianity, it is bearing manifest fruit in modifying the type of Hinduism prevalent in Jaffna, and in preparing the way, however slowly, for a far more intelligent exchange of the old superstition for the new faith than would otherwise be possible. We would not doubt the possibility of speedy decisive results, but, even if they are delayed, we may well possess our souls in patience, confident of the ultimate result of this enlightening process which history teaches to be sure, although it may be slow."

#### North China Mission.

##### RELIGIOUS FAIRS.

MR. CHAPIN, of Lin-ching, writes of the unusual number of patients treated in the dispensary, and says:—

“The reason for this large increase was a fair, the largest held in this region, and which has continued for half a month or so. We have never seen the city so crowded with people. They verily came in swarms, and from long distances as well as the nearer villages. We improved the opportunity to preach as much as possible and to sell books and tracts. Of the latter more were disposed of than in all the rest of the year put together.

“Like all such gatherings for business in China, this great fair has as a basis a religious festival. The goddess ‘Grandmother’ (in other places usually spoken of simply as ‘mother’) is ‘borrowed’ for the occasion from one of the temples on the famous T’ai An mountain, a hundred miles and more to the southeast. This mountain is the great resort of pilgrims from this part of Shantung. Multitudes go thither every year, who are welcomed back by their friends with a great show of rejoicing and the usual accompaniments, burning of mock-money and firecrackers. But as it would be impossible for all to go to T’ai An, the goddess is brought here and seated in a temple two miles or more from the city. Men and women who cannot afford the expense of going to the home of the goddess flock to the temple in companies of from five to fifty. Many carry small flags or pennons, on which are written a few words in praise of the goddess. Occasionally some band of pilgrims is accompanied by a drum, and their progress through the streets is heralded by the explosion of firecrackers. A large proportion of these pilgrims are women, but the worship of the goddess is not confined to her own sex. Men, women, and children all go and engage in the worship.”

“DOING GOOD.”

“What strikes the uninitiated foreigner is that this worship is described by the Chinese as ‘doing good.’ Nineteen out of twenty persons, if asked what has brought them to the fair, will give this as their answer. ‘To do good’ means to us some form of benevolence; here it is

confined in its use to the worship described above. I have found it almost fruitless making inquiries as to the character of this ‘good,’ or what benefit it was expected would accrue to the worshiper. The whole matter seemed bound up in that one expression ‘to do good,’ and I failed to find one who had sought to understand what the worship was, or why any one should worship at all. I have heard of one or two who came to fulfil their vows, and in one case a woman came for her friend to implore the goddess to restore her friend’s eyesight. But of the vast majority it may be safely asserted that they came because others came and worshiped for the same reason.

“But it is gratifying to have the people worship, even if it is only a lump of dirt. It represents to them a higher power, which is better, infinitely better, than the atheism and indifferentism in other cities. Mr. Pigot, of the China Inland Mission, who visited us when the attendance at the fair was the greatest, said he never saw anything of the kind in Shansi; not but what fairs are held in that province, but the religious element is wanting there. What I saw in traveling through the northern part of that province confirms his statement. For this reason, because the faith or belief in higher powers has not died out among the people, I regard our work here as more hopeful.”

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Japan Mission.

SUMMER SCHOOL FOR BIBLE STUDY.

DR. GORDON writes from Kyōto, July 12: —

“The first Japanese students’ summer school for Bible study, so long planned for, prepared for, and prayed for, is now a part of history. On Saturday evening, June 29, a company of fully 700 students, evangelists, and pastors assembled in the Doshisha chapel to participate in the opening exercises of the school.

“Principal Kanamori of the Doshisha English and Theological Schools (the beloved and honored Neesima is still presi-



dent of all the schools embraced under the name Doshisha) presided, and gave an address of welcome. This was responded to by students from the Imperial University, the Anglo-Japanese College (Methodist), the Meiji Gakuin (Presbyterian), and by Rev. Mr. Tamura, of Tōkyō. Mr. Wishard, the well-known college secretary of the Young Men's Christian Association, of whose most excellent work in Japan during the past six months this summer school is a direct outgrowth, then gave an outline of the object of the school, which in a word was to 'make Jesus King' in the hearts and lives of the Japanese people.

"On Sunday two excellent sermons were preached by Pastors Miyagawa, of Osaka, and Tamura, of Tōkyō. A gentleman who heard Mr. Miyagawa on two or three occasions said with much feeling, 'The sending out of one such man as Mr. Miyagawa is more than enough to repay American Christians for all the money they have put into Kyōto.'

"On Monday the regular weekday sessions of the school began, the instruction clustering around four points: prayer, the Holy Spirit, the use of the Bible in Christian work, and how to reach young men. The principal feature of the instruction was the daily Bible readings and addresses of Mr. Wishard; but he was ably supported by a few American missionaries and a larger number of native pastors. The addresses of some of the latter were so able that Mr. Wishard seriously raised the question of having them translated into English and published for circulation in the United States. Arrangements have already been made for their publication in Japanese.

"The number of regular attendants at the school was about 600, and transient hearers sometimes swelled the number to 700 or 800. Twenty-six schools were represented by regular delegates, and at least seven different Christian denominations were present by delegation. These came from Sapporo, in the extreme north, to Kumamoto, in the far south.

"Perhaps the two most important les-

sons learned in the school were the importance of individual work and the direct use of the Bible in such work; but the increased confidence inspired in the workers by this short season of Christian fellowship was no small gain. We of the Doshisha have much to be grateful for, if I may mention just one thing: during the school the *last* member of our incoming senior class decided to follow Christ.

"A similar school is planned for next year, and will probably be held in Tōkyō. Mr. Wishard will soon start for China, and after a few months there go on to India. May a continual blessing follow him!"

#### FROM OKAYAMA.

Miss Gill writes of her school at Okayama:—

"God has been in our school this year, and many of the girls say that they want to be Christians. But we have to advise many of them to wait before joining the church, for we wish to be very sure that their desire is something more than a passing feeling. Hence among the forty who are trying to live for Jesus, only ten are to be taken into the church this month, and seven were baptized during the winter. But I feel sure that all of them will be led by the Spirit into the way of truth.

"The ten who joined the church in July had to be examined in regard to their faith before the whole church, and it did my heart good to hear them answer the minister. Their faith is very strong, and they show by their work in the school that they are changed. All of the girls, save one in the highest class, now are Christians, and there are twelve in the class. These girls' homes are open to Christian teaching, and some of the girls have led their mothers to Christ. I hope some time to be able to do work in these homes.

"Tottori and Onomichi are both earnestly praying for missionaries, and if we cannot have help for next year, we may think it best to divide our station. Quite a number of people come in to attend our

morning service of prayer with the servants. Among them are two men and three women who are not Christians. One of these women walks in from her home, which is nearly two miles away. We only give one hour to the Bible study, but they often stay till 10 A.M. and talk over the lesson. A priest comes every morning, and since coming he has left his temple and had his name changed. I believe that one always takes a new name when he becomes a priest, and by leaving his temple this man lost his name. He is earnest in his Bible study, and he has written out quite a commentary on what we have gone over. He is an interesting young man and a good scholar. I hope that soon he will become a Christian, and that he will feel it his duty to preach the gospel."

#### A MISSIONARY TRIP TO TAMBA AND VICINITY.

Dr. Gordon, of Kyōto, sends us the following letter:—

"One of the good ladies of our mission who go scattering blessings in their pathway has recently been visiting our Tamba church. The members of this church are scattered in the villages and towns of that mountainous province, embracing a district over thirty miles long and more than ten miles wide. Three church buildings have been erected, four houses are rented for church services, and regular meetings are held in nine different places. If we add the places in which occasional services are held the number would be doubled.

"After spending a few weeks among these Christians, Miss Barrows, accompanied by her Japanese associate and the unordained pastor of this 'church in the mountains,' went for a short visit to the important town of Fukuchiyama, a dozen miles into 'the regions beyond.' From there came an earnest invitation to me to join them. An early breakfast and thirteen hours in a jinrikisha through beautiful mountain scenery, and the nearly sixty miles that separate Kyōto and Fukuchiyama are behind me, and I am with the

little company arranging our plans for the campaign of the next day.

"It appears that there is an invitation for us to go to Ayabe, seven miles away, Miss Barrows to speak to the women, and I to speak on education to the teachers and pupils of the High School there. One of the teachers in the school, a former student in our school, is now an earnest Christian, and another is interested. A Christian from a village beyond waits to carry back our (affirmative) answer on foot and by night. We are off early in the morning; are met outside the town and conducted to the best house in the place. Soon after the *guncho* (the chief officer in a district as large as two or three New England towns), having first sent us a present of fruit, called and gave us a warm welcome to the place. A little later the second officer, the principal of the school, and others called.

"At ten o'clock Miss Barrows held her meeting, and reported an audience of nearly one hundred eager listeners. Later we went to the school, where I spoke to an audience of 200 or more on the relation of education to character. A considerable number of the officials of the district were present. When my address was ended the *guncho* said, 'We would like to hear you on Christianity; come to my house and I will invite my friends to hear you.' So we went, and for another hour I gave, in just as simple and straightforward language as I can command, the story of the love of God in Christ to the more than thirty teachers and officials who gathered there. Miss Barrows was speaking to the women in an adjoining room.

"We were under promise to go back to Fukuchiyama for a meeting in the evening, and on the following day engagements called us both elsewhere, and so we could not follow up this work. How loath were we to go! And yet, as was said, there are to-day a thousand—I might as well say ten thousand—places in Japan where the same kind of an opening awaits the bearers of the glad tidings of a Saviour's love. At Fukuchiyama that

evening a hall seating about 300 was crowded to its utmost limit, and addresses by two Japanese evangelists and myself were very attentively listened to. Here, too, the principal of the High School called to see us repeatedly, and gave us his assistance in arranging for our meeting. Other men of intelligence and position did the same. Doubtless there was in all this a good deal of simple curiosity; but the earnestness with which they plead for an evangelist showed that it was much more than mere curiosity.

“‘Well, what of it?’ I hear some one say. ‘That is the way with you missionaries. You fix your eyes on some insignificant place, and then speak as though its evangelization were a matter of tremendous importance. Why is it necessary for missionaries or evangelists to try to rush into all such places? What good will come of it, anyway?’ To which I would reply, not by recalling the fact that this is not a New Testament question; nor by showing how foreign this is to the whole spirit of Christ; but by taking the questioner’s own point of view, and asking ‘What good may *not* come of it?’

“A few years ago, for example, a young man from this same town of Fukuchiyama came to our school, and becoming an earnest Christian, began fitting himself for Christ’s service. To-day he is serving the Master by teaching philosophy from a professor’s chair in Yale University to American young men; perhaps to the sons of the very men who are crying ‘*Cui bono?*’ Often as I stand before a Japanese audience I say to myself, ‘Who knows but there may be here a Neesima or a Nakashima?’”

#### WOMAN’S WORK.

From a brief letter of Miss Barrows, referring to the same trip which Dr. Gordon describes, we glean a few additional particulars. Of the two men who walked the seven miles from Ayabe to invite them to visit that place she writes:—

“They wanted a woman’s meeting, but said they were afraid there would be but few out, as they were old-fashioned people

there, and the women seldom left their homes. As at Tamba, the schoolgirls had the space in front, and there were only a few others when we began; but they kept coming till in the end there were nearly a hundred. The faces of some were an inspiration. The mayor’s wife gave little nods of approval, and the mother of another official by her side wiped away the tears. At the close they said, ‘If you could only stay two or three days more!’ In the afternoon Dr. Gordon addressed the schools on education, and at the close was asked to go to the mayor’s house to meet and speak of Christianity to some who wanted to hear, and we had another chance with the few women who were there. How we longed to stay and help them! In one place where the first Christians were baptized a year ago, the opposition has been so strong that a man not a Christian was obliged to give up his office because his younger brother became one. Now that whole family are near the kingdom, and there are many inquirers, and public opinion is so much changed that the theatre was easily secured for a preaching service.

“In another place we were invited to attend the exercises connected with the promotion of pupils in the public schools, and to speak to the 200 to 300 scholars. In another place where a teachers’ convention was in progress, a dozen or more came into the adjoining room and were unexpected listeners at a woman’s meeting. The programme of the meeting was not changed for them, but they received their crumb afterwards from the pastor. It is a marked fact that so many of the teachers are either Christians or inquirers. I would like to tell you more of the different places and some of the instances of personal work, but it is the same story everywhere. We are each one of us sure, when we come home from one of these trips, that *our* experience has been the most interesting, that *our* field is the most important. This is the best kind of work we can do, and our great regret is that we can do so little of it, our hands

are so tied here. I do not understand how it is that there are not more who are pressing into the service. These opportunities cannot last always. It is a grave mistake not to be able to make the most of them now."

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### West Central African Mission.

#### A SINGULAR CUSTOM.

LETTERS from this mission report good health at all the stations. Miss Bell had arrived at Bihé, and Mrs. Webster, who was with her husband at Benguella at the time of his death, was on her way returning to Bailundu.

Mr. Currie, writing from Chisamba, June 17, gives an account of native customs, some of which are quite revolting. One of the caravans, which had been absent at the coast for a few months, returned in sorrow, since two fine young men had died on the journey. Mr. Currie writes:—

"The people here, when one of their neighbors die while on a journey with a caravan, cut off a part of the forefinger on the right hand or knock out one of the

front teeth and carry it back to his village, together with a lock of the hair, and, if a man with a beard, a little of his whiskers. Some say this is to serve as a proof to his relatives that the person actually died, and was not sold as a slave. Some say it is to appease the spirit of the deceased, who would otherwise trouble his relatives for leaving him buried and uncared for in a strange country. The truth of the matter probably lies in a blending of the two ideas. Arrived at their village, the parts of the deceased are carefully enclosed in a parcel, which is buried with all the usual ceremonies, and if the spirit, in answer to the questions put to it at the funeral, ascribes the death to the same cause as that given at the burial of the deceased on the journey, they accept it as conclusive proof that the real cause has been ascertained.

"My health leaves me little cause for complaint. I am still in my little cabin, but it is now so comfortable that if the Lord willed it so, I could without murmuring continue alone for another year. If, indeed, at any time I complain, it is more for the work's sake than for my own."

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## Notes from the Wide Field.

### AFRICA.

FROM LIVINGSTONIA. — The political difficulties in the region of Lake Nyasa and even the slave-raids have not altogether prevented spiritual work. Dr. Laws reports that they have received the firstfruits of their work among the Atonga. Five adult baptisms have recently been reported. He also reports that in Angoniland the gospel is making progress, quietly as the leaven. Dr. Kerr Cross, in connection with his account of the atrocities of the Arabs referred to below, reports an incident indicating the hold the mission has upon the natives. Writing from Karonga on the twentieth of April last, he says: "To our inexpressible joy, a week ago two Wankondè chiefs, who have been with the Arabs since the early days of the war, came to us with all their people and cattle and belongings. They had been waiting for a suitable opportunity for many days past, which presented itself at midnight a week ago, when every creature, to the number of over three hundred, made an exodus from the Egypt of the Arabs. They are about to erect a village near to our stockade. This must be a crushing blow to the Arabs. To see these poor, naked, lean creatures craving our forgiveness and protection was touching in the extreme. May God put it into the heart of the poor Wahenga to do likewise!"

THE SLAVE-TRADE AND THE ARABS. — This subject is far from an agreeable one, but our readers ought to know what is transpiring in Central Africa. We make the

following extracts from letters of missionaries of the Scotch Free Church, which appeared in its *Monthly* for August. The first extract is from Rev. J. A. Bain, who went to Livingstonia with Professor Drummond, and who has been at the new station Malindu, from which place he wrote in April last from that station north of Lake Nyasa: "You have already heard of our attempt to found a station some thirty-five miles or so northwest of Nyasa, on the river Kiwira, and in the country of the Wakukwè. You have heard, too, how cordially we have been received by the natives wherever we have gone. The most serious obstacle to our work here presents itself from a source entirely outside of us, as you will see. At daybreak on Friday, the fifteenth of this month, we were roused from our sleep by a number of shots fired in rapid succession, and at no very great distance from us. We were told that it was Merere, or Nzukuru, as the natives call him, who had attacked Mwas yoghi, our nearest neighbor, as his land is coterminous with that of Kararamuka. Two large bands of Arabs were with Merere. The surprise was complete. Upwards of thirty women, with their babies, and several young girls were captured. The men, scarcely awakened, tried to defend themselves, and to save their wives and children, but were driven back by the murderous fire of the Arab guns, and finally driven from their villages. The miscreants, having securely intrenched themselves in a stockade of bamboos and banana stems, settled down to enjoy themselves in their own brutish way, gorging themselves on the spoil, and glutting their savage lust by outraging the women and young girls. Two children who disturbed their beastly revel were flung into the flames of some burning houses. All next day and the next again were spent in plundering, destroying the food, and burning the villages of which they had made themselves masters. Two poor women escaped by night. They alone will ever see their home again. The cattle, of which some twenty were seized, are Merere's; the women go to those merciless scoundrels the Arabs, who will probably sell them when they have sated their fiendish lust. On Monday at midday, after burning everything that would burn, the enemy went his way, much to our relief, as you may suppose, for we were all greatly alarmed. The natives say he will return with another moon in greater force, as he did not think he was strong enough to attack the white man. Seeing that his numbers were certainly not under two hundred, I think he need not have hesitated to attack the white man."

A story quite as sorrowful as this of Mr. Bain was sent from Karonga in April last by Dr. Kerr Cross. Captain Lugard, the English officer who commanded the expedition against the Arabs, speaks in the highest terms of the ability and self-sacrificing spirit shown by Dr. Cross in connection with missionary work. Dr. Cross writes: "During the last five weeks the Arabs have kept up a constant period of harassing. They lie in the woods and murder men and women as they come and go to their gardens. A few days ago, a party of Wankondè men who were out at their gardens were attacked by a band of M'loze's Rugaruga (as the fighting men are called). One man was shot in the leg, and a second was killed. At this, the Wankondè fell back in order to rally and make a forward rush. Meantime, the Arabs had cut off the murdered man's head and arms, and bolted for their village. That man's head is now stuck up on one of the poles in M'loze's stockade. Another Wankondè man was out in the woods a little way from where we are, cutting trees for his house, when four Arabs fired on him. Fortunately he escaped with his life, one bullet only having pierced his shoulder. Again, as a band of our men were returning from the woods along the Tanganyika road, they were fired on by a crowd of Arabs hidden in the long grass. Strange to say, only one man was shot on that occasion too. He was brought in to us carrying a large piece of his bowel in his hand. We did what we could for him, but he died that night. Just a week ago at midnight we were alarmed by a volley of fifteen or twenty shots being fired quite near us. In a few minutes our stockade was lined with armed men, every man being at his post. All of us expected a repetition of the events of

November, 1887, when the little garrison at Karonga was attacked by a horde of ruffian Arabs. Fortunately it was not so serious. A band of twenty Arabs had crawled through the bush to Kayune's village and fired a volley into the huts of the people, and then bolted. Strange to say, only one person was injured. With a dozen armed men, I went along the sands about two in the morning to see the wounded person. It was a poor old woman, who had been sleeping in one of the outermost houses, and three bullets had gone right through her body. We did our best for her, but she died yesterday. This is a perfect picture of how the Arabs would treat these poor creatures if we should ever be forced to leave this unhappy country — which may God forbid!"

THE CONGO. — *Regions Beyond* for August gives an encouraging account of the political condition of the Upper Congo district. Bangala station is said to be flourishing. There is a marked increase of confidence on the part of the natives in the white men, and they are willing to enlist as soldiers for a period of two years to serve under white officers. This is certainly a great change since Stanley came down the river, or even since white missionaries ascended it. The Belgian Resident at Stanley Falls reports that the situation at that important centre was favorable, and that Tippu Tib, who has been falsely reported to be on the way from Nyanza to Zanzibar, is ruling fairly well in the neighborhood about the Falls.

THE PORTUGUESE IN NYASALAND. — In consequence of the disordered state of affairs in eastern equatorial Africa, the Romanist missionaries who were driven out thence have founded a station at Mponda, south of Lake Nyasa, upon the river Shiré. It has been announced by the Portuguese government that a station will be established at the southern extremity of Lake Nyasa on the lands of the native chief Migorde. This will be the first act of occupation by Portugal upon the Nyasa.

COMMERCE IN SOUTH AFRICA. — The Natal railroad, which has its terminal point at Ladysmith, on the way to the diamond mines, is proving wonderfully remunerative. Its receipts for the month of February last reached the incredible sum of £45,000 sterling. Besides this, it is said that a hundred ox-wagons leave Ladysmith daily, many of them loaded with lumber for building. The two navigation companies between London and Natal have recently dispatched a steamer every week instead of every fifteen days. Even the telegraphic line is overtaxed.

#### FRANCE.

FRENCH FOREIGN MISSIONS. — The August number of the *Journal* of the Société des Missions Évangéliques de Paris gives the annual report of its work for the year 1888 to 1889 as follows: The Tahiti Mission has 4 French missionaries, 20 native pastors, 2,044 church members, 54 having been received the past year, and it has 1,412 pupils in religious schools. The Basuto Mission has 20 missionaries, 67 native evangelists, and 6,543 church members. There are also 3,332 catechumens, which raises the whole number of Christians to 9,875. 1,022 of these are converts received during the remarkable religious awakening of the past year.

SOCIÉTÉ ÉVANGÉLIQUE DE FRANCE. — Evangelical work in France seems to be progressing with many tokens of divine favor. A correspondent of *The Nonconformist*, writing in behalf of the Société Évangélique, makes the following statement: —

“ We started in connection with Mr. McAll three *new* popular conferences (in Paris, Connerre, Poitiers); besides these we possess already regular services in two large villages, and visited more frequently certain other places. On the whole we had 38 workers, 22 stations, 67 *annexes*, about 400 places more or less regularly visited, 13 schools, and an average attendance of 14,000 per month. In a village we were asked to preach the gospel by 34 of the inhabitants petitioning for this, their signatures being witnessed by the mayor, and themselves offering lights, fire, and room for the services. as we wanted them to do. We had several such calls. There is an unmistakable

reaction in favor of religion, by which our work is much benefited, Roman Catholics coming to our places of worship in unusual numbers. On the other hand, this reaction is met by an Ultramontane one. Hence persecutions, either in deeds or in words or in writings. A venomous pamphlet is being circulated in certain parts of the country against Protestants in general, and our society especially. In these portentous times we need sympathy and help."

## ITALY.

COUNT CAMPELLO. — Rev. Alexander Robertson, in *Evangelical Christendom* for August, reports that this nobleman, who till 1881 was a Canon in St. Peters, with the prospects of high ecclesiastical promotion, since his rejection of Romanism has been working very quietly and successfully in his native district of Valnerina in Umbria. He recently came to San Remo to hold certain conferences, and the people turned out in thousands to hear him. The Syndic granted him, free of expense, the use of the town theatre, and on a recent Sunday afternoon the theatre was packed from floor to ceiling. The count discoursed on the nature of true religion, as a thing of the heart and of the will, as reconciliation to God through Jesus Christ, and submission of the whole being to his law in living, and of the mission of the Church to teach and foster this religion in the heart. His plea for a reformed Catholic Church was cordially entertained, and a large body of the best young men of San Remo have entered into an agreement to establish such a reformed mission.

## MADAGASCAR.

THE DRINK TRAFFIC. — Mrs. Leavitt, the representative of the Woman's Christian Temperance Union, who has visited many lands in the interests of the temperance reformation, has recently given an address at a meeting of the British Committee of the Society for the Protection of Native Races, held in London, presided over by Mr. Samuel Smith, M.P. Having visited Madagascar personally, she described the way in which liquor is sold under the English and French treaties, and the terrible results of the traffic.

"A large bowl of rum was kept tapped in two thirds of the houses, and men, women, and children went to it in the same way as we in this country go to a water tap. The result was that the villages, in the latter part of the day and during the night, were turned into veritable pandemoniums with the noise, the fighting, and the confusion which prevailed. She therefore wished that society to take up the question of the liquor traffic in Madagascar, and do their utmost to save the natives from total destruction."

## CHINA.

ROMAN CATHOLIC MISSIONS. — Mr. H. P. McElrone, in *The Independent* of August 22, gives an interesting account of what the Roman Church is doing in the various provinces of China. The facts are gathered from the reports of missionaries as published in the Propaganda Press in Rome. These reports, it is admitted, are not clear and full, but the following summary is given: —

"The twenty-nine Vicariates Apostolic of China, each, with one exception, having a bishop, contain 390,000,000 inhabitants, 485,403 Catholics, 2,460 churches and chapels, 440 European missionaries, 303 native priests, 1,804 schools, 25,219 pupils, 34 seminaries, 666 seminarians. Besides these there are colleges, orphan asylums, homes for the aged, industrial schools, foundations of nuns and sisters, etc., concerning which the reports are very incomplete, merely saying that they are in proportion to the other figures." Mr. McElrone calls attention to the fact that these converts are not massed in certain localities, but are scattered in every province throughout the empire, and that nearly one half the Catholic priests in China are natives.

## Miscellany.

## MISSIONARY UNBELIEF.

THE following utterances are from the pen of Rev. Dr. Herrick Johnson, of Chicago:—

The Christian that does not believe in Foreign Missions does not believe in the Great Commission. Repeat it and see.

The Christian that does not believe in Foreign Missions does not believe in the Apostles' Creed. Repeat it and see.

The Christian that does not believe in Foreign Missions does not believe in the Lord's Prayer. Repeat it and see.

The Christian that does not believe in Foreign Missions does not believe in the Doxology in long meter. Repeat it and see.

The Christian that does not believe in Foreign Missions in this generation believes that three hundred more millions of the heathen world ought to die before we try to tell them of Jesus Christ.

How long is this unbelief to go on? How many more millions must die before the Church of God is ready? "If thou canst believe, all things are possible to him that believeth."

## BIBLIOGRAPHICAL.

*Foreign Missions: Their place in the Pastorate, in Prayer, in Conferences. Ten Lectures.* By Augustus C. Thompson, author of "Moravian Missions," "The Mercy Seat," "The Better Land," etc. New York: Charles Scribner's Sons.

These ten lectures, originally delivered before the students of Hartford Theological Seminary, while peculiarly adapted to ministers, are to be commended also to all thoughtful Christians who would understand their obligations to Christ and to his kingdom on earth. The responsibility of the minister as the appointed leader of the Lord's people is clearly set forth. We wish especially that the fourth lecture, upon "Ministerial Prayer and Missions," could be read and pondered by all who lead in public prayer. Should this be done there would unquestionably be something like a revolution in the devo-

tional services of some of our churches. The three lectures on "Missionary Concerts of Prayer" present clearly the history, the nature, and the value of this service, with practical suggestions as to methods for making it effective. The eighth lecture shows how prayer for missions has been answered, a stimulating subject, indicating what may be expected when Christians shall be fully united in earnest supplications for the advancement of Christ's kingdom. The series closes with two lectures on "Missionary Conferences," a theme with which the author is specially familiar. Indeed there is little upon the subject of missions on which Dr. Thompson is not an authority, and this volume will add to his reputation in this regard. With his wonted felicity of thought and expression, he treats in these lectures of matters which properly claim the most earnest attention of ministers and all Christians. The book will give impulse and guidance of the best sort.

*Asa Turner, a Home Missionary Patriarch and His Times.* By George F. Magoun, D.D. Pp. 345. Price, \$1.75. Congregational Sunday-School and Publishing Society.

This volume for the home field may be appropriately regarded as complementary to that of the memoirs of Dr. William Goodell, published several years ago, for the foreign field. Both men were natives of the same honored town, Templeton, in central Massachusetts. Each passed through a peculiarly interesting and instructive period of youth and early manhood in coming into the personal knowledge of Christ and in educational training for the ministry. Each was endowed with superior native ability, each had the excellent gift of playful humor, each was possessed of indomitable energy, and they were alike thoroughly consecrated to their one Lord and Master. Their names deserve to be perpetuated together as pioneer missionaries, representing during the same period the vigorous aggressive work of the great kingdom in the fellowship of



the home and foreign fields. The story of "Father Turner," as he was affectionately called throughout the Northwest, is well told by one who knew him intimately, and whose own life has been devoted to the same honorable service in Illinois and Iowa. Appropriate mention is made of the "Iowa Band," several of whose faces benignantly greet the reader as he turns the pages of this interesting volume. Every missionary on the foreign field, as well as on the home field, would be greatly delighted and profited by its perusal. If this last remark should give a hint to anybody, the Congregational Publishing Society will not object.

*Map of Central Africa.* Published by the "African News," Vineland, N. J.

This is an interesting and valuable map of Equatorial Africa, covering that portion

of the continent between six degrees north and twenty degrees south latitude. It is 18x24 inches in size, but on the same sheet are several insets giving (1) the whole of the continent, with enlargements of the Delta of the Nile and Southern Africa; (2) map of Liberia; (3) Angola; (4) Africa in its relation to other continents; (5) Bishop Taylor's missions on the lower Congo. Leopoldville, on Stanley Pool, is made the centre of circular lines showing distances across the continent. The publication is specially designed to illustrate the missions and plans of Bishop Taylor, but will be valuable to any one who desires a good and detailed map of this portion of the great continent. The map is on good paper, printed in colors, and folded into a cover which renders it convenient for use. Price, 75 cents.

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## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

With devout thanksgiving for the work of grace now in progress in Central Turkey, let there be earnest petitions that the work may deepen and widen until it reaches the whole Empire. For the approaching Annual Meeting of the American Board: that its counsels may be directed by Divine wisdom, and that its results may be the great enlargement of the missionary work. For the "Simultaneous Meetings" to be held throughout Massachusetts, September 29 to October 6.

### ARRIVALS AT STATIONS.

July 20. At Mardin, Eastern Turkey, Rev. Alpheus N. Andrus.

July 20. At Durban, Natal, South Africa, Miss Gertrude R. Hance, Miss Martha H. Pixley, and Miss Mary E. McCornack.

### DEPARTURES.

August 13. From San Francisco, Rev. and Mrs. I. J. Atwood, M.D., returning to the North China Mission; also, Dr. and Mrs. F. E. McBride, and Miss Mary E. Stanley, daughter of Rev. C. A. Stanley, to join the same mission; also, Dr. and Mrs. James Goldsbury, Jr., to join the Shansi Mission.

August 31. From Boston, Rev. and Mrs. Herman N. Barnum, D.D., Miss Emily C. Wheeler, Mrs. Olive L. Andrus, and Miss Clarissa H. Pratt, returning to the Eastern Turkey Mission; also, Miss Emma M. Barnum, daughter of Dr. and Mrs. Barnum, to join the same mission.

August 31. From Boston, Rev. and Mrs. Henry L. Bailey, to join the Madura Mission.

September 6. From Vancouver, Rev. and Mrs. Hilton Pedley and Miss Mary Radford, to join the Japan Mission.

September 10. From San Francisco, Rev. and Mrs. G. M. Gardner, Dr. and Mrs. H. M. Kinnear, to join the Foochow Mission; Rev. and Mrs. Charles W. Price, Rev. and Mrs. Francis W. Davis, to join the Shansi Mission; and Dr. and Mrs. Edward R. Wagner, to join the North China Mission.

September 14. From Boston, Rev. and Mrs. James L. Fowle, returning to the Western Turkey Mission.

August 1. The *Morning Star* sailed from Honolulu, having on board as missionaries for Micronesia, Rev. Alfred C. Walkup, Mrs. Mary E. Logan (returning), Mrs. Alfred Snelling, and Rev. and Mrs. John J. Forbes.

## ARRIVALS IN THE UNITED STATES.

August 15. At New York, Miss Sara E. Graves, of the European Turkey Mission.

September 1. At Boston, Rev. Josiah Tyler, of the Zulu Mission, with his daughters, Miss Susan Tyler and Miss Martha Tyler.

September 11. At Toronto, Canada, Rev. and Mrs. James Smith, of the Marathi Mission.

## MARRIAGES.

July 24. At Mardin, Eastern Turkey, by Rev. A. N. Andrus, assisted by Rev. W. C. Dewey, Daniel M. B. Thom, M.D., and Miss Helen L. Dewey.

## DEATHS.

June 30. At Adams (Amanzimtote), Natal, Rev. Elijah Robbins (see page 402.)

August 27. At Worcester, Mass., Mr. John A. Butler, for some years a missionary printer in the Zulu Mission of the American Board. Mr. Butler, who was born at Essex, Mass., October 23, 1826, joined the Zulu Mission in 1850, where he printed the first hymns with music that were used in that mission. On one occasion when crossing a swollen stream, he was seized by an alligator which for a long time held him by one of his legs. He escaped with his life but the shock and wound injured him permanently. He returned to the United States in 1854, residing in Chelsea, Mass., and retaining his deep love for missionary work, and especially for Africa, till the close of his life.

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## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A summer school for Bible study in Japan. (Page 408.)
  2. An out-district in Japan. (Page 410.)
  3. The Sabbath question in Ceylon. (Page 406.)
  4. The year in Jaffna, Ceylon. (Page 410.)
  5. The slave-trade in Africa. (Page 412.)
  6. The year in the Western Turkey Mission. (Page 404.)
  7. The revival at Aintab, Central Turkey. (Pages 398 and 391.)
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## Donations Received in August.

## MAINE.

Cumberland county.	
Auburn, Sixth-st. Cong. ch. and so., 12.18; C. W. L., 2,	14 18
Falmouth, 1st Cong. ch. and so. (of wh. 16 special from members for six months),	29 00
Gorham, ———,	5 00
Minot Center, Cong. ch. and so.	40 00
Portland, 2d Cong. ch. and so. (of wh. 200 from Hon. W. W. Thom- as, to const. OSMAN ADAMS and MARIA D. GOULD, H. M.), 324.90;	
do. An absent member, 5; do.	
Cash, 2,	331 90
Yarmouth, 1st Parish ch.	50 00—470 08
Hancock county.	
Ellsworth, Cong. ch. and so.	75 00
Lincoln and Sagadahoc counties.	
Bath, Central Cong. ch. and so.	33 00
Newcastle, 2d Cong. ch. and so.	48 00—81 00
Oxford county.	
Turner, Cong. ch. and so.	35 59
Penobscot county.	
Bangor, Central Cong. ch. and so., 100; Rev. J. E. Adams, 10,	110 00
Piscataquis county.	
Garland, Cong. ch. and so.	9 00
Somerset county.	
Norridgewock, Cong. ch. and so.	57 00
Union Conf. of Ch's.	
Waterford, 1st Cong. ch. and so.	4 00
Washington county.	
Dennysville, Cong. ch. and so.	18 61
Robbinston, Cong. ch. and so.	10 00—28 61

## York county.

Buxton, North Cong. ch. and so.	12 00
Kennebunk, Union Cong. ch. and so.	54 97—66 97

## NEW HAMPSHIRE.

937 25

## Cheshire co. Conf. of Ch's. W. H.

Spalter, Tr.	
Alstead, 2d Cong. ch. and so.	10 00
Jaffrey, Cong. ch. and so.	30 00
Walpole, 1st Cong. ch. and so.	40 25—80 25

## Coös county.

Lancaster, Cong. ch. and so.	16 64
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## Grafton county.

Barnstead, John W. Smith,	10 00
Hanover, Rev. S. C. Bartlett, D.D.	30 00—40 00

## Hillsboro co. Conf. of Ch's. George

Swain, Tr.	
Amherst, Cong. ch. and so., 37.30;	
A friend, 3,	40 30
Goffstown, Rev. James E. Odlin, <i>extra</i> ,	10 00
Hollis, Cong. ch. and so.	15 00
Hudson, Cong. ch. and so.	9 00
Manchester, So. Main-st. Cong. ch. and so.	10 00
Milford, 1st Cong. ch. and so.	35 00—119 30

## Merrimac county Aux. Society.

Concord, An old contributor,	10 00
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## Rockingham county.

Auburn, Cong. ch. and so.	5 00
Brentwood, Cong. ch. and so.	8 44
East Derry, 1st Cong. ch. and so.	16 71
Exeter, 2d Cong. ch. and so., 20; 1st Cong. ch. and so., 1,	21 00
Greenland, Cong. ch. and so., 57;	
A friend, 25,	82 00

Kensington, Mrs. Sophia Brown, Plaitow and No. Haverhill, Mass., Cong. ch. and so.	5 00	227 12
Seabrook and Hampton Falls, Cong. ch. and so.	8 00	
Stratham, Cong. ch. and so.	34 05	407 32
Strafford county.		
Centre Harbor, Cong. ch. and so.	3 00	
Gilmanton Iron Works, Cong. ch. and so.	8 18	
Wolfboro, 1st Cong. ch. and so., 40.24; A friend, 5,	45 24	56 42
Sullivan co. Aux. Society.		
Acworth, C. F. Morse,	10 00	
		739 93
Legacies.—Amherst, Lucy W. Blunt, by E. O. Blunt, Ex'r,	1,720 00	
		2,459 93
VERMONT.		
Addison county.		
Cornwall, E. R. Robbins,	10 00	
Salisbury, Cong. ch. and so.	43 19	
Shoreham, Cong. ch. and so.	5 35	58 54
Bennington county.		
Bennington, Income of Norton Hubbard Scholarship for Ahmed- nagar Theol. Sem'y,	40 00	
Bennington Centre, 1st Cong. ch. and so., to const. JOANNA H. ROBINSON, H. M.	104 33	
Dorset, Cong. ch. and so.	33 00	
Manchester, Cong. ch. and so., to const. CHARLES B. BUCKLIN, H. M., 100; Samuel G. Cone, 25,	125 00	302 33
Caledonia county.		
Lower Waterford, Cong. ch. and so.	4 31	
St. Johnsbury, Mrs. Horace Fair- banks, 200; Donald McCleod, for work in Japan, 15; Agnes F. Willard, 10,	225 00	
St. Johnsbury Centre, 1st Cong. ch. and so.	5 00	234 31
Chittenden county.		
Jericho, 2d Cong. ch. and so.	20 45	
Richmond, Cong. ch. and so., 33; Friends, 20,	53 00	73 45
Franklin county.		
Georgia, Cong. ch. and so., 15; Cong. ch. and Sab. sch. and a friend, for Austria, 44,	59 00	
St. Albans, Cong. ch. and so.	107 00	166 00
Lamoille county.		
Cambridge, 1st Cong. ch. and so.	30 00	
Johnson, 1st Cong. ch. and so.	29 00	
Stowe, 1st Cong. ch. and so.	67 25	126 25
Orange County.		
North Thetford, K.	5 00	
Strafford, Cong. ch. and so.	50 00	55 00
Orleans county.		
Brownington and Barton Landing, Cong. ch. and so.	21 61	
Greensboro, Cong. ch. and so., 26; Rev. S. Knowlton, 25,	51 00	
Newport, Cong. ch. and so.	12 75	
North Craftsbury, Cong. ch. and so., 15; Rev. John Fraser, 25,	40 00	125 36
Rutland county.		
Brandon, Cong. ch. and so.	7 25	
Middletown Springs, Cong. ch. and so.	10 00	
Rutland, Cong. ch. and so.	100 00	
West Rutland, Mrs. Chauncey T. Gorham, 5; Charity M. Gorham, 5,	10 00	127 25
Washington county.		
Northfield, Cong. ch. and so.	19 03	
Waterbury, Rev. and Mrs. L. H. Elliot,	10 00	29 03
Windham county.		
Brattleboro, Centre Cong. ch. and so., 23.65; do. m. c., 73.84,	97 49	
Saxton's River, Cong. ch. and so., with other dona., to const. S. W. WARNER, H. M.	40 00	
West Townshend, A friend, for work in Africa,	1 00	138 49
Windsor county.		
North Pomfret, Cong. ch. and so.	9 03	

Woodstock, Cong. ch. and so.	273 18	282 21
		1,718 22
Legacies.—Essex, Nathan Lathrop, by S. G. Butler, Ex'r,		35 00
		1,753 22

## MASSACHUSETTS.

Berkshire county.		
Lee, 1st Cong. ch. and so.	600 00	
Pittsfield, 1st ch., "Cash,"	10 00	
Sheffield, Cong. ch. and so.	18 21	628 21
Bristol county.		
Fall River, 3d Cong. ch. and so.		16 25
Brookfield Association.		
Gilbertville, Cong. ch. and so.	100 00	
North Brookfield, 1st ch., Mrs. H. M. N.	10 00	
Ware, Mrs. William Hyde, 500; Sarah R. Sage, to const. ANDRUS B. ENGREM, MARIA A. BARLOW, SARAH E. HARDING, HENRIETTA T. HITCHCOCK, and Mrs. MICHAEL F. BROWN, H. M., 500,	1,000 00	1,110 00
Essex county.		
Andover, South Cong. ch. and so., 100; "Two Mites," 20,	120 00	
Lawrence, Trinity ch. and so.	42 07	
North Andover, Cong. ch. and so., with other dona., to const. MOSES MERRILL, H. M.	85 00	247 07
Essex county, North.		
Amesbury, Main-st. Cong. ch. and so.	8 50	
Bradford, Cong. ch. and so.	47 32	
Groveland, Cong. ch. and so.	12 00	
Haverhill, Algernon P. Nichols, 200; Mrs. Gyles Merrill, 50,	250 00	
Newburyport, Prospect-st. Cong. ch. and so.	132 75	450 57
Essex county, South.		
Ipswich, South Cong. ch. and so.	25 00	
Salem, A deceased friend, interest on bonds,	45 00	
Tapleville, S. R., 5; F. L. R., 4; M. R., 3,	12 00	
West Boxford, Cong. ch. and so.	10 25	92 25
Franklin co. Aux. Society. Albert M. Gleason, Tr.		
Deerfield, Cong. ch. and so.	15 63	
Northfield, Mrs. E. J. Humphrey, extra, to const. HENRY B. HUMPHREY, H. M., 100; Rev. M. H. Wells, 20,	120 00	
South Deerfield, Cong. ch. and so.	50 00	
Wendell, Cong. ch. and so.	8 06	
West Hawley, Cong. ch. and so.	10 00	203 69
Hampden co. Aux. Society. Charles Marsh, Tr.		
Chicopee, 2d Cong. ch. and so., 41.86; 3d Cong. ch. and so., 4.56,	46 42	
Hampden, Cong. ch. and so.	8 54	
Holyoke, 1st Cong. ch. and so.	106 62	
Huntington, 2d Cong. ch. and so., 19.85; 1st Cong. ch. and so., 7,	26 85	
Longmeadow, Cong. ch. and so.	96 00	
Ludlow, Cong. ch. and so.	12 45	
Mitteneague, Cong. ch. and so.	18 86	
Monson, E. F. Morris,	100 00	
Springfield, Memorial ch., 77.93; A friend, 1,000; T. H. H., 50; Mrs. A. C. Hunt, 10; Rev. Ed- ward Clarke, 10; Rev. Henry Cooley, 2,	1,149 93	
Westfield, Income Norman T. Leon- ard Scholarship for Student in Eastern Turkey, 55; H. Hooker, for preacher in Africa, 20; H. Holland, 4,	79 00	
West Springfield, Ashley School and Charitable Fund,	144 58	1,789 25
Hampshire co. Aux. Society.		
Amherst, 2d Cong. ch. and so.	5 45	
Belchertown, A friend,	3 00	
Easthampton, Rev. A. M. Colton,	5 00	
Greenwich, Cong. ch. and so.	3 00	
Haydenville, Cong. ch. and so.	20 00	
Northampton, Edwards ch. Benev. Soc.	208 66	
Southampton, Cong. ch. and so.	45 15	

South Hadley, 1st Cong. ch. and so.	21 00	
Westhampton, Cong. ch. and so.	21 00	
Worthington, O. H. Buck,	50 00	409 26
Middlesex county.		
Auburndale, Cong. ch. and so., 116.65; H., 25,	141 65	
Concord, Cong. ch. and so.	30 75	
Framingham, Plymouth ch. and so.	100 00	
Lincoln, 1st Cong. ch. and so., to const. JOHN R. HARTWELL, H. M.	100 02	
Lowell, 1st Cong. ch. and so., 12; James Skilton, 25,	37 00	
Newton Centre, A friend, for Tabor church,	50 00	
North Chelmsford, 2d Cong. ch. and so., add'l,	5 00	
South Framingham, So. Cong. ch. and so.	395 94	
Waverly, A friend,	20 00	
Winchester, 1st Cong. ch. and so., 208.71; do., Interest on legacy of D. N. Skillings, 200; A friend, 10,	418 71	1,299 07
Middlesex Union.		
Fitchburg, Rollstone Cong. ch. and so., to const. HENRY S. HITCHCOCK, H. M.	100 00	
Lancaster, Edward Phelps, of wh. 10, extra,	60 00	
Townsend, Cong. ch. and so.	14 00	174 00
Norfolk county.		
Braintree, Storrs Ladies' Foreign Miss'y Soc'y,	44 00	
Cohasset, 2d Cong. ch. and so.	100 00	
Holbrook, Winthrop Cong. ch. and so.	25 21	
Hyde Park, Cong. ch. and so., 34.34; M. E. T., 20; "Widow," 1,	55 34	
Medfield, 2d Cong. ch. and so.	78 00	
Norfolk, Union Cong. ch. and so.	3 00	
Quincy, Evan. Cong. ch. and so.	12 00	
Readville, Bluehill Evang. soc.	3 13	
South Walpole,	2 00	
Wellesley Hills, K,	400 00	
—, B. C., for Hermosillo,	20 00	742 68
Plymouth county.		
Abington, Cong. ch. and so.	41 63	
Cochesett, Mrs. H. W. Leach,	7 00	
Middleboro, Central Cong. ch. and so., to const. Rev. JOHN B. LAWRENCE and JOSHUA SHERMAN, H. M.	154 20	
North Carver, Cong. ch. and so.	12 50	215 33
Suffolk county.		
Boston, Park-st. ch., 1,612; T. T. H., extra, 1,000; A member of do., 100; do., M., Thank-offering, 5; Second ch. (Dorchester), of wh. 100 from Mrs. E. Torrey, 173.07; for Anatolia College Endowment, 500; Rev. Arthur Little, D.D., 100; Eliot ch. (Roxbury), 10; Immanuel ch., 5.20; Hollis Moore Memo. Trust, by E. K. Alden, Residuary Legatee, for Pasumalai Sem'y, 300; do., for books for missionaries, 60; John P. Nichols, 100; A friend, 20; From Box in Cabinet, 2.13,	4,048 20	
Chelsea, Y. P. S. C. E. of 1st ch., for use of Miss Stone, Philipopolis,	50 00	
Revere, 1st Cong. ch. and so.	20 00	4,108 20
Worcester county, North.		
Ashburnham, 1st Cong. ch. and so.	33 00	
Worcester co. Central Ass'n. E. H. Sanford, Tr.		
Boylston Centre, Charles T. White,	5 00	
Leicester, 1st Cong. ch., for chapel at Guadalajara,	40 00	
Worcester, Plymouth Cong. ch., P. P., 25; Old South Cong. ch. and so., 17.33; P. L. Moen, 500; A friend of missions, 15; M. W. G., 2,	559 33	604 33
Worcester co. South Conf. of Chs. Amos Armsby, Tr.		

Douglas, Cong. ch. and so.	20 00	
Uxbridge, 1st Cong. ch. and so., to const. Rev. FRANK LOUIS BRISTOL, H. M.,	55 00	
Whitinsville, Cong. ch. and so.	2,313 32	2,388 32
		1 00
		14,512 48
Legacies.—Cummington, Mrs. R. P. W. Baldwin, by Ethan Clark, Ex'r,	500 00	
Nahant, Geo. Curtis, by Richard H. Dana, Tr., add'l,	3,000 00	
Southampton, Eunice L. Strong, by Henry M. Bosworth, Adm'r,	733 33	4,233 33
		18,745 81

## RHODE ISLAND.

Barrington, Cong. ch. and so., to const. ROYAL D. HORTON, H. M.	132 25	
Bristol, 1st Cong. ch. and so.	164 49	
Newport, United Cong. ch., T. T., to const. JOHN R. HAMMETT, H. M.	100 00	
Pawtucket, Wm. H. Tolman,	3 00	
Pawtuxet, Mark A. Herrick,	10 00	
Providence, Union Cong. ch. and so., 1,100; Central Cong. ch. and so., 535; Pilgrim Cong. ch. and so., 95, 1,730 00	2,130 00	2,139 74

## CONNECTICUT.

Fairfield county.		
Darien, Cong. ch. and so.	40 70	
Norwalk, 1st Cong. ch. and so.	65 00	
Southport, Cong. ch. and so., to const. D. HENRY GOULD, Mrs. JOHN A. ALVORD, ALICE HULL, CHARLES A. WHEELER, and GEORGE E. ELWOOD, H. M.	512 00	
Stratford, Cong. ch. and so. (of wh. m. c. 13.50), 53.50; Oronoque Cong. ch. and so., m. c., 7,	60 50	
Trumbull, Cong. ch. and so.	13 25	691 45
Hartford county. W. W. Jacobs, Tr.		
Buckingham, Cong. ch. and so.	4 86	
East Hartford, "Missionary Ten," for Catechist, Madura,	29 40	
East Hartland, Cong. ch. and so., for work of Rev. L. S. Gates,	5 00	
Hartford, Asylum Hill Cong. ch., Mrs. Eliza T. Smith, 50; Pearl-st. Cong. ch., Rev. George E. Sanborn, 50; Roland Mather, 500,	600 00	
Kensington, Miss F. A. Robbins,	10 00	
Newington, Cong. ch. and so.	71 09	
South Glastonbury, Cong. ch. and so.	7 06	
South Windsor, 1st Cong. ch. and so.	15 85	
Unionville, 1st Ch. of Christ,	40 00	783 26
Litchfield co. G. M. Woodruff, Tr.		
Ellsworth, Mrs. Robert Buckley,	5 00	
Milton, Cong. ch. and so.	10 00	
Norfolk, Cong. ch. and so.	310 48	
Plymouth, Mrs. M. T. Wardwell,	40 00	
Thomaston, Cong. ch. and so.	12 80	
Winchester, Cong. ch. and so.	17 83	
Winsted, 1st Cong. ch., Mrs. Jerusha C. Spring,	5 00	401 11
Middlesex co. E. C. Hungerford, Tr.		
Durham, Cong. ch. and so.	30 52	
East Haddam, 1st Cong. ch. and so.	88 45	
Hadlyme, Cong. ch. and so.	19 14	
Middletown, 1st Cong. ch. and so.	114 10	252 21
New Haven co. F. T. Jarman, Ag't		
Meriden, 1st Cong. ch. and so., to const. JOHN Q. KYDER and DAVID S. WASHBURN, H. M.	200 00	
New Haven, 1st Cong. ch., Edward A. Anketell, 50; United Cong. ch. and so., m. c., 5; do., J. L. E., 30; Dr. and Mrs. Robert Crane, 20; James M. B. Dwight, 10; Miss E. K. Talcott, 1,	116 00	
North Madison, Cong. ch. and so.	40 00	356 00
New London co. L. A. Hyde and H. C. Learned, Trs.		
Griswold, Rev. Edward G. Stone,	5 00	
New London, 1st ch. of Christ., m. c., 16.08; do., A friend, 50,	66 08	

Niantic, Cong. ch. and so.	4 00
North Stonington, Cong. ch. and so.	117 50
Stonington, 1st Cong. ch. and so.	8 00—200 58
Tolland county. E. C. Chapman, Tr.	
Bolton, Cong. ch. and so.	12 11
Rockville, Union Cong. ch. and so.	19 23
Vernon Centre, Cong. ch. and so., m. c.	12 40—43 74
Windham county.	
Brooklyn, Woman's Aux., for chapel at Guadalajara, Mexico,	
Pomfret, A friend,	12 51
Westford, Cong. ch. and so.	5 00
Windham, Cong. ch. and so.	6 75
Shelton, J. Tomlinson,	23 15—47 41
	15 00
	2,790 76

<i>Legacies.</i> —Rocky Hill, Rev. Asa B. Smith, by Elijah Harmon, Ex'r, add'l,	550 00
Winchester, Mrs. Louisa W. Pettibone, by Ira W. Pettibone,	50 00—600 00
	3,390 76

## NEW YORK.

Aquebogue, Cong. ch. and so.	9 18
Brooklyn, Church of the Pilgrims, J. L. P., 50; A friend of mis- sions, 500; Prof. Edward P. Thwing, 5,	555 00
Buffalo, Pilgrim Cong. ch. and so.	8 11
Camden, Cong. ch. and Sab. sch.	40 78
Chautauqua, "The Retreat,"	40 00
Danby, Mr. and Mrs. C. L. Vorhis, 2; innie Vorhis, 1,	3 00
Deansville, Harriet E. Randall, for Japan,	20 00
Duanesburgh, Rev. David B. Hall, East Otto, Cong. ch. and so.	1 00
Gaines, Cong. ch. and so.	2 50
Maintown, 1st Cong. ch. and so.	12 66
Newark Valley, Cong. ch. and so.	21 25
New Haven, Cong. ch. and so.	38 00
New Lebanon, C. L. Churchill,	46 10
New York, Z. Stiles Ely, 1,000; L. A. B., 50; Charles E. Pier- son, 30; John S. Pierson, 20; A friend of missions, 10,	5 00
Reed's Corners, Cong. ch. and so., m. c.	1,110 00
Riverhead, Rev. Samuel Whaley, Stockholm Depot, Mrs. S. A. Worden, Warsaw, A friend,	5 75
West Bloomfield, Cong. ch. and so.	1 00
	2 00
	25 00
	51 00—1,997 33

<i>Legacies.</i> —New York, John F. Dela- plaine, by Jas. Cruikshanks, Ex'r, 36,140.00 less legal expenses,	34,223 33
	36,220 66

## PENNSYLVANIA.

Braddock, Thos. Addenbrook,	5 00
Conemaugh, Rev. I. A. Smith,	2 00
Ebensburg, 1st Cong. ch.	7 55
Farmington, Cong. ch. Mission Mite Box,	6 00
Harrisburgh, Edith V. White, 1; Robert B. White, 1,	2 00
Philadelphia, "Dundee," 100; Chas. Burnham, 100; Charles W. Spar- hawk, 25,	225 00
Pittsburg, 1st Cong. ch.	30 00—277 55

## NEW JERSEY.

Bloomfield, I. B. W.	1 00
Chester, 50 ack'l'g'd in Sept. <i>Herald</i> as from Closter should have been from Chester.	
Closter, 9 ack'l'g'd in Sept. <i>Herald</i> as from Chester should have been from Closter.	
Jersey City Heights, Mrs. C. L. Ames,	5 00
Ocean Grove, Rev. C. H. Yatman, for preacher and teacher at Satara,	115 00—121 00

## MARYLAND.

—, A friend,	500 00
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## NORTH CAROLINA.

All Healing, Lillian S. Cathcart,	2 50
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## ARKANSAS.

Fort Smith, Mrs. L. G. Denton,	1 00
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## TEXAS.

Austin, Rev. Henry L. Hubbell, D.D.	10 00
Palestine, 1st Cong. ch.	19 50
San Antonio, —, —,	3 00—32 50

## MISSOURI.

Amity, Cong. ch.	3 00
Annapolis, A friend,	1 00
Breckenridge, Cong. ch.	8 05
De Soto, Cong. ch.	6 00
St. Joseph, Tabernacle Cong. ch.	51 71—69 76

## OHIO.

Austinburg, 1st Cong. ch.	18 00
Batesville, Mrs. A. H. Cowgill,	9 00
Belpre, Cong. ch.	12 00
Chagrin Falls, A friend,	1 00
Claridon, 1st Cong. ch.	29 23
Cleveland, Bethlehem (Bohemian) Cong. ch., 50.08; Justus L. Cozad, for Christian education of women in Nagaoka, No. Japan, care of Rev. H. B. Newell, 100,	150 08
Cuyahoga Falls, Cong. ch.	10 12
Freedom, Cong. ch.	5 90
Hampden, Cong. ch.	5 00
Harbor, Cong. ch., for Foochow,	10 29
Lorain, 1st Cong. ch.	44 66
Lower Belpre, Cong. ch.	6 00
Medina, Y. P. S. C. E., for catechist in Madura district,	27 24
Oberlin, Rev. Charles P. Spear, <i>extra</i> ,	500 00
Ruggles, Cong. ch.	62 08
Wellington, 1st Cong. ch., 60; J. S. Case, 10,	70 00
—, H. C. H.	25 00—985 60

## ILLINOIS.

Alton, Ch. of Redeemer,	48 15
Atkinson, Cong. ch.	30 00
Beecher, A member of Cong. ch.	10 00
Chicago, 1st Cong. ch., 122.96; South Cong. ch., 35; U. P. C. C., m. c., 6.22; Rev. Henry Willard, add'l, 30; L. W. Bodman, 5,	199 18
Chicago. The following are <i>extra</i> : Wm. E. Hale, 5,000; E. W. Blatch- ford, 500; C. H. Case, to const. Mrs. E. P. GOODWIN, Mrs. LAURA P. CASE, and WALTER HAWKS, H. M., 300; H. Witbeck, 100; Rev. E. P. Goodwin, 100; D. R. Holt, 100; Geo. N. Culver, 100; A friend, 100; L. P. ch., H. M. Hobart, M.D., 100; Rev. A. N. Hitchcock, 60; A. L. Coe, 50; Wm. Dickinson, 50; J. H. Moore, 50; Albert Dow, 25; Rev. H. S. Harrison, 25; F. S. Rockwood, 25; J. C. Newcomb, 25; J. M. Sherman, 25; Rev. Henry Willard, 25; Thomas Templeton, 25; F. E. Ballard, 25; Rev. H. M. Penniman, 15; W. A. Hammond, 10; S. D. Ludden, 10; Z. P. Han- son, 10; R. E. Haskett, 10; Mrs. E. G. Francis, 10; E. J. Harkness, 10; Chas. G. Singer, 10; E. B. Case, 10; Wm. Hinchliff, 7; N. A. Palmer, 5; F. E. Brett, 5,	6,922 00
Cragin, Cong. ch.	3 55
Dover, Cong. ch.	7 00
Englewood, No. Cong. ch. Y. P. S. C. E., for Mr. Gregorian's school, Yozgat, 2; E. M. Condit, 10,	12 00
Galesburg, 1st Cong. ch.	80 00
Geneva, C. H. B., to const. Rev. CHAS. A. BLANCHARD and Rev. CHAS. H. ABBOTT, H. M.	100 00
Hermosa, Cong. ch.	6 67
Hinsdale, Mrs. A. P. Kennedy, <i>ex- tra</i> ,	50 00

Kewanee, Cong. ch.	12 00
Lake Forest, Rev. W. A. Nichols,	10 00
Malden, Cong. ch.	7 87
Norris City, Rev. and Mrs. R. F. Shinn,	2 00
Oak Park, James W. Scoville, <i>extra</i> , 100; Wm. Spooner, <i>extra</i> , 50; S. E. Hurlbut, <i>extra</i> , 50,	200 00
Olney, Mrs. C. Hollister,	5 00
Peoria, Plymouth Cong. ch.	50 00
Ravenswood, R. J. Bennett, <i>extra</i> ,	100 00
Ridgeland, E. H. Pitkin, <i>extra</i> ,	100 00
Roscoe, Cong. ch.	7 69
Sutland, Rev. L. Taylor,	3 00
Shabbona, Cong. ch.	52 82
Summer Hill, Mary Schwartz,	9 00
Wheaton, Cong. ch.	6 27—8,034 20

## MICHIGAN.

Addison, Cong. ch.	5 00
Ann Arbor, "First by a friend," 50; Rev. F. Hurd, 8.45,	58 45
Benton Harbor, Cong. ch.	18 60
Carmel, Cong. ch.	2 63
Charlevoix, 1st Cong. ch.	13 05
Detroit, 1st Cong. ch.	40 00
Imlay City, 1st Cong. ch.	10 00
Ithaca, Mr. and Mrs. A. H. Norris,	15 00
Laingsburg, Cong. ch.	1 50
Lansing, Plymouth Cong. ch.	60 53
Manistee, Cong. ch.	11 25
Moline, A friend,	2 00
Oxford, Cong. ch.	4 00
Portland, Cong. ch.	40 00
Pottsville, Chester Station ch.	1 17
St. Clair, Mrs. O. P. Andrus,	3 00
Union City, Cong. ch., 104; I. W. Clark, 100,	204 00
Vernon, Cong. ch.	3 40—494 18

## WISCONSIN.

Beloit, 1st Cong. ch. 52.60; do., Rev. and Mrs. S. Norton, 5,	57 60
Kenosha, 1st Cong. ch.	60 62
La Crosse, Cong. ch.	83 88
Lake Mills, Cong. ch.	3 82
Leeds, Cong. ch.	21 22
Menasha, E. D. Smith,	150 00
Milwaukee, Pilgrim Cong. ch., 20; Edward D. Holton, 100; Rev. S. R. Bonnell, for the Doshisha, Kyōto, 5,	125 00
Racine, Welsh Cong. ch.	13 66
Watertown, Cong. ch.	18 91
Waupun, Cong. ch.	25 00
Wauwatosa, Cong. ch.	70 88—630 59

<i>Legacies.</i> —Berlin, Hiram Joslyn,	3,833 33
	4,463 92

## IOWA.

Algona, Cong. ch.	7 00
Boonsboro, I. W. Dodds,	1 00
Fort Dodge, Cong. ch.	10 00
Franklin, Cong. ch.	6 55
Grinnell, Cong. ch., m. c.	8 76
Humboldt, Cong. ch., 14; Weaver Cong. ch., 6.06,	20 06
Iowa Falls, Cong. ch.	11 33
Kellogg, Cong. ch.	11 00
Keokuk, Cong. ch., 64.53; In Memoriam, 10,	74 53
Maquoketa, Cong. ch.	7 66
Monona, "Anniversary Token,"	20 00
Monticello, Cong. ch.	15 58
Ogden, Cong. ch., 10; Rev. D. D. Tibbets, 10,	20 00
Postville, Cong. ch.	20 00
Rockford, 1st Cong. ch.	16 44
Traer, Cong. ch.	10 00
Warren, 1st Cong. ch.	2 50—262 41

## MINNESOTA.

Clearwater, Cong. ch.	6 00
Freedom, Cong. ch.	2 19
Glenwood, Cong. ch., add'l,	86
Lida, Cong. ch.	8 10
Maine, Presb. Ch. Coll., per Miss Ella J. Newton,	5 00
Mapleton, Cong. ch.	4 00

Minneapolis, Pilgrim Cong. ch., 56; Vine Cong. ch., 7,	63 00
Northfield, 1st Cong. ch.	122 65
Rushford, Cong. ch.	7 81
Sterling, Cong. ch.	3 00
Worthington, Union Cong. ch.	4 34—226 95

## KANSAS.

Boston Mills, J. Hubbard,	4 00
Blue Rapids, Cong. ch.	5 88
Council Grove, Cong. ch. (of wh. m. c., 2.15),	17 15
Elmdale, Ladies' Home and Foreign Miss'y Soc., 5; Young Folks' Mission Soc., 9; Children's Soc., "Mustard Seeds," 5; Boys' Class, 1; all for use of Mr. Price,	20 00
Kansas City, 1st Cong. ch.	31 30
Parsons, F. A. Locke, 5; S. C. Boardman, 3,	8 00
Russell, Cong. ch.	4 35—90 68

## NEBRASKA.

Fairmont, Cong. ch.	25 09
Fremont, Mrs. Mira J. Abbott, to const. Mrs. S. R. DIMMOCK, H. M.	100 00
Hastings, 1st Cong. ch.	15 75
Haysprings, Cong. ch.	3 50
Indianola, 1st Cong. ch.	7 73
Linwood, Cong. ch.	6 25
Macon, Cong. ch.	65
Riverton, Cong. ch.	8 85
Scribner, Cong. ch.	2 00
South Bend, Cong. ch.	5 00
Upland, Cong. ch.	3 12—177 94

## CALIFORNIA.

Oakland, Plymouth-ave. Cong. ch., 112.90; 2d Cong. ch., 5.10; C. B. Tenney, 10; Rev. W. P. Sprague, 10,	138 00
San Francisco, Olivet Cong. ch., 4.30; Rev. J. C. Holbrook, 18.42; Chinese Miss'y Soc., for India, 10,	32 72
Santa Cruz, Cong. ch.	32 10—202 82

## OREGON.

E. Portland, 1st Cong. ch.	12 03
Forest Grove, Cong. ch., 25; 1st Cong. Sab. Sch., for support of native helper, care of Rev. J. E. Walker, Foochow, 40,	65 00—77 03

## COLORADO.

Montrose, Cong. ch.	8 70
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## DAKOTA TERRITORY.

Alexandria, Cong. ch.	22 00
Springfield, Cong. ch.	1 00
Vermillion, 1st Cong. ch.	6 20
Zion, German Ladies' Soc.	5 00—34 20

## FOREIGN LANDS AND MISSIONARY

## STATIONS.

England, Chigwell, Miss S. Louisa Ropes,	75 00
England, London, E. B. T.	100 00
Scotland, Helensburg, Income of legacy of Dr. Hugh Miller, for Ahmednagar Theol. Sem'y,	82 28
Turkey, A friend, through Treasurer of European Turkey Mission,	100 00—357 28

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For several missions, in part,	8,504 26
For Bombay Girls' School premises, in part,	6,500 00
For expenses of 15 missionaries in this country since January 1,	2,814 49
For outfits and refits of 16 missionaries going out,	2,783 15
Income of Euphrates College Female Teachers' Fund,	150 00—20,751 90

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer,</i>	2,600 00
For Shan-Tung work, care Rev. A. H. Smith,	40 00
For Rev. F. N. White's work, Sendai, Japan,	15 00
For Mrs. A. H. Smith, China,	12 50-2,667 50

## MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE.—East Fremont, Cong. Sab. sch., 1.16; Enfield, Y. P. S. C. E., for Africa, 1.26; Great Falls, "Order of Grain of Mustard Seed," for pupil in Cesarea, 25; Temple, Cong. Sab. sch., 10.36,	37 78
MASSACHUSETTS.—Easton, Y. P. S. C. E., for student in Japan, 6.25; Y. P. S. C. E. of Cong. ch., for theological students, Zulu Mission, 15; Newburyport, No. Cong. ch. Y. P. S. C. E., for Africa, 3.75; South	

Deerfield, Cong. Sab. sch., 11.40; Southwick, Cong. Sab. sch., 2.68,	39 08
CONNECTICUT.—Bridgeport, Park-st. Cong. ch., Y. P. S. C. E., for Africa,	4 00
NEW YORK.—Cambria Centre, Cong. Sab. sch., 12; Gaines, Cong. Sab. sch., 6.65,	18 65
OHIO.—Cleveland, Y. P. S. C. E. of 1st Cong. ch., for the "Volunteer Fund,"	20 00
ILLINOIS.—Chicago, U. P. Cong. Sab. sch., <i>extra</i> , 50; Freeport, Mary C. Townsend, for Mrs. Gulick's school, San Sebastian, 10,	60 00
MICHIGAN.—Sault Ste Marie, Y. P. S. C. E., for High School pupil in Turkey,	15 00
WISCONSIN.—Racine, Welsh Cong. Sab. sch. Class No. 4,	2 07
IOWA.—Ogden, Cong. ch., Y. P. S. C. E.	5 00
MINNESOTA.—Ash Creek, Cong. Sab. sch.	1 50
KANSAS.—Arkansas City, Cong. Sab. sch., 5; Clay Centre, Eastman Mem. ch., Y. P. S. C. E., 3,	8 00
NEBRASKA.—York, Y. P. S. C. E. of Cong. ch., for India,	5 65
	\$216 73

## CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS.—Cochesett, Mrs. H. W. Leach, 1; Newton Centre, A., towards salary Miss Little, 25; West Brookfield, Mission Circle, 5,	31 00
NEW YORK.—Brooklyn, ———,	25
PENNSYLVANIA.—Braddock, Friends,	1 00
OHIO.—Ruggles, Cong. ch.	5 00
ILLINOIS.—Blue Island, Friends, by Mrs. C. S. Harmon,	5 50
IOWA.—Albia, Mrs R. C. Payne's boys,	75
WISCONSIN.—Appleton, Cong. Sab. sch., Primary Dep't,	5 00
CALIFORNIA.—Wheatland, Cong. Sab. sch.	3 00
	51 50

## FROM THE WILLIAM WHITE SMITH (SPENCER, MASS.) FUND.

Income for education of preachers and teachers in Africa,	561 63
Donations received in August,	61,671 86
Legacies received in August,	44,644 99
	106,316 85
Total from September 1, 1888, to August 31, 1889: Donations, \$395,044.90; Legacies, \$153,653.72 = \$548,698.62.	

## CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

## FOR FAMINE IN CENTRAL TURKEY.

MASSACHUSETTS.		WISCONSIN.	
No. Brookfield, 1st Cong. ch. and so.	3 00	Emerald Grove, by Mrs. Leake,	6 00
CONNECTICUT.			16 00
Pomfret Centre, A friend,	5 00	Previously received,	39,258 94
MICHIGAN.			39,274 94
Ann Arbor, A friend,	2 00		

## FOR SUFFERERS IN CHINA.

CONNECTICUT.		CANADA.	
Pomfret Centre, A friend, 5; Winchester, A friend, 2,	7 00	Belwood, Mission Band of Cong. ch.	6 25
MICHIGAN.			26 25
Detroit, Trumbull-ave. Cong. ch.	10 00	Previously received,	496 17
IOWA.			522 42
Farmington, M. H. Cooley, 2; Tabor, Mission Band, 1,	3 00		

## THE BENJAMIN SCHNEIDER MEMORIAL FUND.

## FOR EDUCATION OF STUDENTS IN AINTAB AND MARASH, TURKEY.

MASSACHUSETTS.		PENNSYLVANIA.	
Auburndale, Rev. and Mrs. H. N. Barnum, D.D., 5; Haverhill, Madame Hosford, 5,	10 00	New Hanover, William H. Schneider,	100 00
NEW YORK.			125 00
Brooklyn, Amy E. Halliday, 10; Geneseo, Rev. G. N. Wood, D.D., 5,	15 00	Previously received,	614 00
			739 00

# FOR YOUNG PEOPLE.

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## A GREEK TOWN IN TURKEY.

BY REV. JAMES W. SEELYE, OF CONSTANTINOPLE.

THE town of Ordoo lies on the eastern slope of a promontory in the Black Sea and the adjoining low-lying plain. It is ninety-two miles west of Trebizond and twenty-five west of Kerassoun, and is accessible by a weekly steamer or in small open sailboats. Owing to the well-known characteristics of the Euxine, the sailboats are rarely employed for this journey by the missionaries, unless the tour is intended to take in the intermediate small coast villages. The steamer has the drawback, however, of obliging the passengers to embark and disembark at midnight in small boats and frequently in a heavy storm and a high-running sea.

Ordoo has a population of about 7,500 souls, or 1,500 houses. Of these 200 are Turkish, 300 Armenian, and 1,000 Greek. The majority of the people are wretchedly poor. Some of the houses on the hillside seem well-to-do, but most of those on the lowland are mere hovels.

The narrow streets between the low huts are reeking with filth and garbage. If it happens to be the afternoon of a bright, sunny day, you will see a number of women sitting on the thresholds of their doorways, knitting and chatting with their neighbors across the way. The older ones rise out of deference, and stand until you have passed; the brides and marriageable maidens disappear within. Young and old are dressed in gay colors. Even the poorer have found time to embroider a jacket as a sample of their skill with the needle. You notice the headdress peculiar to the Greek women of that region, as shown in the picture on the opposite page, the arrangement of which impresses you constantly with the fear that they are suffering from chronic neuralgia or toothache.

If you like we will visit the house of one of the brethren who has returned early from his work. Stoop low or you will hit your head. We descend a step to the damp earth floor, and, as our eyes get accustomed to the darkness, we follow our host across the one room and take our seats, cross-legged, on mats placed to right and left of the fireplace, in which a fire is soon roaring and threatening to burn the frail house down over our heads. The smoke seeks to escape through the ragged hole in the thatch which serves as a chimney. The wood is dry and quickly turns to coals. While the hostess is busy making coffee for us, we take a glance at our surroundings.

At one side of this room, which serves as kitchen, dining-room, bedroom, sitting-room, parlor, guest-room, and sometimes workshop and hennery, is a low board platform covered with pieces of matting or a cheap rug. On one corner of it the bedding of the family is neatly piled, to be out of the way during the day.



There is also the old family cradle, in which the latest comer is quietly sleeping. The next older, a boy, is sitting on the bare ground toasting his naked feet and legs before the fire, while the eldest girl is shyly sweeping portions of the floor and setting things to rights; not that the floor needs sweeping nor that the room is disorderly, but the touching-up is in honor of the guests. Under the platform is the general storehouse where are tucked the odds and ends. On the other side of the room is a small, hanging cupboard and a rack for pans and platters. The tin and copper ware are kept scrupulously clean and polished. The floor though of black dirt is always cleanly swept. In this one room the father,



A GREEK PEASANT WOMAN.

mother, five or six children, and the grandparents live, and to this home will the boys, when they grow up, bring their brides. Here is found a corner for one or more guests. Every housekeeper takes pride in the extent and warmth of her hospitality.

The coffee is ready and handed to the guests in tiny cups. It is black and strong and may or may not be sweetened. In certain localities the guest discovers the degree of honor in which he is held by the amount of sugar he finds in his cup. In serving, the hostess uses the word "*oriste*." This is a flexible and convenient term, an equivalent for which the English lacks. It corresponds in this case to "help yourself." The greeting on entering a house is always "*Kalos oriste*" — welcome. The freedom of the house is yours. It

has numberless meanings and is very convenient. It may mean, take a seat, begin to eat, go out, come in, let's be going, please repeat what you were saying, what do you wish, etc.

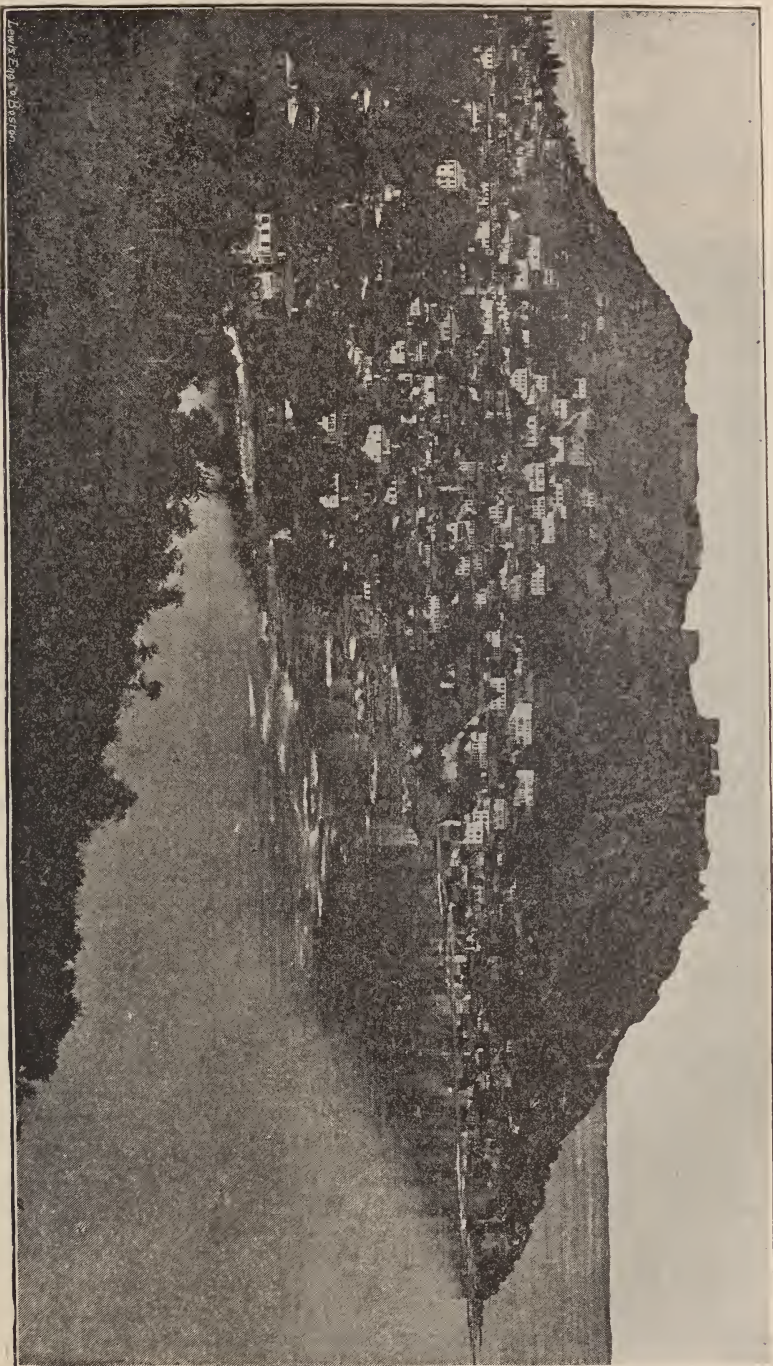
On leaving, we find our rubbers, which our party had discarded on entering, nicely cleaned and arranged in a row ready for slipping on. Instead of raising our hats in European style as we depart, we return the salutation of the host by touching the chin and forehead with the fingertips of the right hand, replying to the "*Hairete*" (rejoice) with "*Sas aphinomen egean*" (we leave you health).

During such a call the conversation will turn on a variety of topics. If religion and spiritual things are not discussed at first they will be before leave-taking. The housewife may bring out her treasures of embroidery for the guest to look at. There may be a sick baby in the cradle to prescribe for, since all foreigners are *ex officio* physicians. Official oppression always keeps the attention where other topics may fail.

The tax-gatherers are always oppressive: this year especially so. The complaints have resulted in the sending of an inspector from Trebizond to inquire into the matter. Notice was sent to the villages and on a certain day of January, during my visit, the streets were filled with villagers ready to file their complaints. They brought their proofs along too. One burly fellow brought in a filbert-tree on his shoulder. "This tree," cried he, "was taxed for 120 pounds of filberts. Will some one be kind enough to tell me on which branch to look for them?" The inspector on hearing the complaints of the villagers seemed quite touched, wiped his eyes, and called them "My poor people."

The tax-gatherers, not a little aroused by the inspector's visit, were on the alert, and seeing the tears, they summoned a physician to certify to the inspector's insanity. So he was seized and shut up where he could neither hear complaints nor be heard himself. Meanwhile the collection of taxes continues.

The chief business of Ordoo is the providing a market for the mountain villagers who bring in produce to exchange for tea, coffee, sugar, cloth, kerosene, etc., or for cash. In Ordoo Wednesday is a special market-day, and from before daylight until noon the highway is filled with men, women, and children, horses, mules, and donkeys, laden down with bundles of wood, bags of wheat, corn, flour, vegetables, cheese, butter, eggs; molasses made of grapes, pears, or mulberries; fox and jackal skins, nuts, etc. etc. At the entrance to the town a rope is stretched across the street at what is called the *kantarlik*, or weighing office. Here each person is obliged to pay one cent for his burden, be it large or small, and two cents for that of each of his animals. In return for the toll he receives an order on the public weigher in the central market, where all are obliged to go first, entitling him to the free weighing of his goods. The poverty of the people is astonishing. One cent does not seem a large fee, but hundreds and hundreds of these poor fellows cannot pay even that. They are obliged to leave their very garments at the office, as surety that on their return at nightfall, after a day's bargaining over a few cents' worth of produce, the result of a week's hard labor in their mountain homes, the one cent will be forthcoming. These pledges are piled in a hopeless heap in an open shed, to be picked out and claimed by the individual on his return.



KERASSOUN, ON THE BLACK SEA, BETWEEN ORDOO AND TREBIZOND.

In the summer, Ordoo is considered very unhealthy, and the merchants with their families move up into the mountains to their *Yailah*, or summer village, on a plateau 6,000 feet above sea-level, distant 39 miles. They begin to make the change in May, and gradually all the town find their way up the mountain.

Lack of trade compels a large number of the men to leave their families in the early spring and go off to Russia or Bulgaria to find work. The wives at home spend the long intervening months caring for the children as best they can. They cut and fetch wood from the mountains, work in the fields for a few cents

a day, and if household cares confine them, keep their fingers flying over their knitting. The art of knitting is not limited to the women. Men and boys are often seen on the road or in the fields carrying burdens or tending sheep, while their fingers are hard at work on a stocking. Knitting is something to which the women can turn at any time; but it is often their only employment for many weeks. The housewife buys the raw wool at 24 cents the *oke* (about two pounds and a half). It takes three days to prepare this for spinning, seven more to spin it by hand, and twenty-six more to knit the twelve pairs of socks which the *oke* is supposed to make. Each pair sells for eight cents, or ninety-six cents for the lot. The difference between the cost and selling price is seventy-two cents, to make which the poor woman has been laboring for thirty-six days; that is, she has made two cents a day!



GREEK YOUNG MEN.

Evangelical Christianity in Ordoo had an interesting beginning. It sprang from a single Testament which a Greek merchant of the place bought in Constantinople many years ago. He was ignorant of the character of the book and consulted a priest about it. He was ordered to burn it. He was loth to do so, but feared the priest. A friend found him and purchased the book, read it, became enlightened, and was converted. When Dr. Parmelee visited the place he found this man dying, and heard from his lips the story of his conversion and an expression of a genuine faith in the Saviour for salvation. He soon passed away, but the seed bore fruit and resulted in the prosperous state of the churches there to-day. One of the oldest Greek Evangelicals is a woman who, eighteen years ago, hearing that a preacher had come to town, and curious to see what sort of a creature he might be, watched for him near the public fountain. After seeing him her first remark was, "Why, he is just like any other man!"

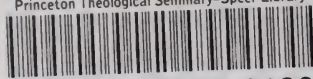


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